SANSKRIT MANUSCRIPTS FROM JAPAN

PART 1

PROF. DR. LOKESH CHANDRA

SANSKRIT MANUSCRIPTS FROM JAPAN

(FACSIMILE EDITION)

PART 1

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Prof. Dr. LOKESH CHANDRA

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आचार्य-रघुवीर-समुपक्रान्तं

जम्बुद्वीप-राष्ट्राणां
(भारत-नेपाल-गान्धार-शूलिक-तुरुष्क-पारस-ताजक-भोट-चीन-मोंगोल-मञ्जु-
उदयवर्ष-सिंहल-सुवर्णभू-श्याम-कम्बुज-चम्पा-द्वीपान्तरादीनां)

**एकैकेषां समस्रोतसां संस्कृति-साहित्य-समुच्चय-
सरितां सागरभूतं**

शतपिटकम्

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PREFACE

In the eighteenth century lived a saint of great learning and noble virtue who stands unique in the history of Mantrayāna as the doyen of traditional Sanskrit studies in Japan.

The Japanese have designated him *Sonja* which is a translation of *Ārya* or *Arhat*. None has ever borne this elevated epithet. Jiun Sonja was the last great Sanskritist of Japan in the traditional style. He even tried to reconstruct the Prajñā-pāramitā-naya (Rishukyō) from Chinese into Sanskrit. Even today when Sanskrit studies are being pursued so vigorously, the restoration of a Chinese text into Sanskrit is a rare phenomenon. Jiun Sonja's resolve and the confidence to carry it out stemmed from his deep religious faith and extraordinary scholarship. It is said of him that Goddess Sarasvatī had manifested Herself to teach him Sanskrit and he had heard Sanskrit pronounced by Sarasvatī. He has himself written: "At the slightest excuse I am scribbling Sanskrit letters." Yet at another instance: "Learned translators of every period have transmitted Buddha's words and have greatly benefited people everywhere. Consequently, there is no essential need for me to go back to the original and to investigate their significance. Yet, everyone has his own peculiarities. Thus, when I am to take up my pen, it is very likely that I am scribbling in Sanskrit."

Below we quote the biographic sketch of Jiun Sonja by Prof. Juntaro Ishihama in his Introductory Remarks to the Selected Works of Jiun Sonja published in 1953 under the title *Ji-un Sonja bon-pon chū-sho ei-ge* (Skt. Jiun-muni-saṁskṛtagrantha-bhāṣya-puṣpa):

"According to his biography, Jiun Sonja's personal name was Onkwō, his *azana* was Jiun, and he used the *gō* Hyaku-fuchi-dōji, Sōryūsō, and Katsuragi-sanjin. His family name was Kōzuki, originally of Banshū, but since Sonja's father, of Osaka. Jiun Sonja was born in the home of his maternal grand-father in Nakanoshima, Osaka, on 28 July, 1718. Jiun Sonja remained with his parents until he was thirteen, and when his father died that year, he was placed in the Hōrakuji Temple of Tanabe under the guidance of Ninkō Teiki Wajō whom his mother held in highest esteem and trust. Teiki Wajō was a priest of the Shingon Denomination who possessed both learning and virtue; learning and virtue which, it may be said, Jiun Sonja absorbed into himself to form the basis of his own learning and virtue in later years. Jiun Sonja always had the greatest esteem and respect for Wajō. A short biography of Wajō may be found in Hōshū Hase's *Collection of Jiun Sonja's Biographical Data*, in the added top-volume of the *Complete Works of Jiun Sonja*.

"At the age of fourteen Jiun Sonja became thoroughly familiar with *Siddham*, the Sanskrit script, under the tutelage of Wajō. At fifteen, responding to a profound religious inspiration, he applied himself seriously to the study and practice of Buddhism. Whenever he visited Kyoto he studied the Chinese Classics at Master Itō's Kogidō. Whenever he visited the temples of Yamato and Kawachi he did not fail to listen to the profound teachings from the great masters. He constantly practised concentration, even after he became the superior of Hōrakuji Temple at the age of twenty-two and, convinced that he had to gain spiritual insight, he ultimately began to study and practise Zen meditation under the Zen Master Daibai of distant Shinshū. At twenty-seven he became the superior of Chōeiji Temple of Takaida where, together with the devotees who gathered to listen to him, he diligently set himself to study and practice. By the time he was thirty years of age it appears he had a fair knowledge of the whole scope of Buddhism; at thirty-two he laid down the *Basic Monastic Rules*, in which he prescribed the daily activities for the priests, and tried to recapture the original spirit of the religious life as taught by Śākyamuni. Thus was established the sect Shōbō-ritsu (Saddharma-Vinaya). Thenceforward he continued his research and practice with the same

spirit, and a series of books, such as *Hōfuku-zugi (Explanatory Diagrams of Costumes)*, *Shinju-gūdan* (*Discussions on Shintoism and Confucianism*), and *Nankai-kikiden-geransho* (*Commentary on I-tsing's Record of the Buddhist Religion*) were produced.

"When he was forty-one he secluded himself in a retreat called Sōryū-an on Mt. Ikoma to practise Zen meditation. It seems that from about this time he already entertained some plans to compile a thousand volumes of *Bongakushinryō* (lit. *Ferry and Bridge to Sanskrit Buddhist Studies*). Meanwhile Jiun Sonja's learning and virtue gradually became known far and wide, and when the devotees in Kyoto built the Amidaji Temple in the Western suburbs of Kyoto and invited him there, he left the mountain and moved to the city to preach the Good Law to the countless believers who came to him. The number of devotees, which included nobles and peasants, priests and laymen, increased by the day, and soon he was called to the Imperial Palace to deliver a sermon to the Royal Family. It was during this five year period in Kyoto that he completed the famous *Jūzen-hōgo* (*Sermons on the Ten Cardinal Virtues*), a study of Far Eastern religious ethics centering around Buddhist thought. Of this work Jiun Sonja said: "Perhaps it is this work, *Jūzen-hōgo*, which reflects my capabilities and shortcomings". Indeed, it is a work in which he expended every effort, and in it is concentrated Jiun Sonja's entire character and learning.

"On completion of *Jūzen-hōgo*, he again went into seclusion, this time at Kōkiji Temple on the slopes of Mt. Katsuragi. He remained there for thirty years during which time he continued to deepen his thoughts and cultivate his virtue, besides giving spiritual assistance to his followers. In the late summer of 1804 he contracted a serious illness, and after a vain attempt to recover his health in Kyoto, he left this world that same year on 22nd December. He was 87 years of age. His remains were taken to Kōkiji by his saddened followers, and they were interred there at Okuno-in. Thus ended the life of Jiun Sonja, which certainly may be described as a saintly one.

"Jiun Sonja was thoroughly versed in Indian, Chinese and Japanese studies, not to mention Buddhist scholarship, which comprised what was thought to be world scholarship of that time. Furthermore, he was not merely a scholar, but a scholar with moral excellence which was manifested in his daily life. He was determined to follow the Buddha's teachings even to the minutest detail, and ultimately it became the motivation which led him to revive the practice of the Vinaya and use of robes made of torn pieces, and to study the Sanskrit language. Many followers were drawn to him and soon they were calling him *Sonja*, the great Sage. Finally they began venerating him as a present-day Śākyamuni. Jiun Sonja was also a talented calligrapher. His calligraphy was highly regarded not only because of the excellence of the calligraphy itself but also because of its value as a product of a saintly man. Indeed, only a man of Jiun Sonja's stature may truly be called a man of learning and virtue. We of Osaka are certainly entitled to take greater pride in Jiun Sonja.

"It is said that Jiun Sonja's writings comprise several hundred volumes (*kwan*). Rev. Hōshū Hase of Shingonshū University in Kyoto compiled the majority of his works and the Kōkiji Temple published them in 1926 as the *Complete Works of Jiun Sonja* in 19 volumes. Its preface says:

"This work is divided into eight parts:

i) Vinaya
ii) Dhyāna
iii) Tantra
iv) Sanskrit Study
v) Shintoism
vi) Exhortations and Guidance
vii) Belle-lettres

viii) Miscellaneous

Most of Jiun Sonja's own writings and those dictated to his disciples are included in this collection. Materials relating to Jiun Sonja's biography have been collected and appended to this "work".

"This work contains about 300 volumes (*kwan*) as it stands, but the completed work would number more. Rev. Hase has left the manuscripts which he intended for subsequent volumes. We are hoping that they will be published in the not too distant future.

"Of the One Thousand Volumes of the *Bongaku-shinryō*, the number of volumes completed and the number now extant are not clearly known. Other than the approximately 300 volumes preserved at Kōkiji Temple, an investigation must be made of the volumes believed to be lying here and there at Chōeiji and other places. The Preface to the *Complete Works* says:

"A. Bongaku-shinryō was compiled by Jiun Sonja through many years of diligent work and is now stored at Kōkiji Temple in Katsuragi. However, because it is quite voluminous, it is impossible to publish it in its entirety at this time. I have given the table of contents of this work here, and although it makes the title *Complete Works* a misnomer, it is regrettable that there is no other course open to me but to include only a small portion of the work.

"B. The five books *Shittanshō Sōjō-kuzetsu*, etc., which appear in Part iv, Sanskrit Studies, are a part of *Bongaku-shinryō*. However, these are here printed in deference to the special wishes of the sponsors: *Sōjō-kuzetsu* (*Siddhavastu Tradition Dictated*), *Jōjukisshō-gi* (*Description of Siddhirastu*), *Shittan-jiki Kikigaki* (*A Commentary on the Siddham Alphabet*) because they would facilitate the beginner in the field, for they contain detailed commentaries on Sanskrit chirography, pronunciation, and definition; *Gyōgwansan Bompon Shoyaku-goshō* (*Various Translations and Elucidation of Sanskrit Text of the Bhadracaripranidhāna*) because it is the Sanskrit work in which Jiun Sonja exerted the most painstaking effort; *Rishukyō-kōgi* (*A Study on the Prajñā-pāramitā-naya*) for its uniqueness as a Sanskrit restoration from the Chinese."

Two volumes, Vol. IX and Vol. IXa, comprise Part iv, Sanskrit Studies, and they include six versions of the table of contents to the *Bongaku-shinryō*. It should be noted that another version of the table of contents found by Dr. Bunyū Nanjio in the notes of his grandfather, Ryōyū, was published in the *Journal of Linguistic Studies*, March 1900. In 1938, Rev. Hase selected and edited three *kwan* from the *Honsen* of the *Bongaku-shinryō*, and included them in photograph in his *Bonji Shingonshū* (*Collection of Tantras in Sanskrit Letters, brought by Kōbō Daishi*), which was published by the Kyoto Semmongakkō. These three tracts are the *Birushana-sammaji-giki* (*Vidhi of the Vairocana-samādhi*), *Jūroku-Daibosatsu-shingon* (*Tantra of the Sixteen Great Bodhisattvas*), and *Monju Goji-shingon Giki* (*Vidhi of Pañcākṣara-Mañjuśrī Tantra*).

The *Bongaku-shinryō* may properly be called an encyclopedia of Indian studies. It gathers all available materials and existing studies on Indian Buddhism in Japan of that time. Comparing the various tables of contents, it becomes evident that the plan of the work was enlarged and changed during the course of study. The *Bongaku-shinryō* was left incomplete, but it seems that his disciples tried to make additions. The contents are divided into 7 items of study.

1. Honsen (Fundamental Study). In this division are collected Sanskrit texts, both large and small, preserved in our country. These were Jiun Sonja's basic research materials.

2. Massen (Secondary Study). Studies and interpretations of the Sanskrit texts of Honsen by Jiun Sonja, in collaboration with his disciples, are collected here.

3. Tsūsen (General Study). Essential materials for the study

of Sanskrit texts, such as spelling, grammar, etc., are collected here. It includes ancient traditional studies, but it also contains the result of researches by Jiun Sonja and his disciples.

4. Bessen (Special Study). This is primarily a collection of studies on Siddham by various schools. Some versions of the table of contents seem to confuse Tsūsen and Bessen.

5. Ryakusen (Abbreviated Study). A Sanskrit dictionary arranged in Sanskrit alphabetical order. It seems a concise version was also contemplated.

6. Kwōsen (Detailed Study). A dictionary of a greater scope which seems to have adopted the manual or classified style in its organization.

7. Zassen (Miscellaneous Study). This appears to be a later addition, and it includes, perhaps by error, materials rightfully belonging to Tsūsen and Bessen. Jiun Sonja's intention probably was to include in Tsūsen and Bessen primarily Sanskrit studies, and in Zassen all other related studies, such as, Indian geography, Indian history, Indian customs, foreign literature, etc.

8. Gwaisen (Further [lit. Outer] Study). The table of contents in most cases consists of 7 *sen*, but in some versions it is divided into 8 divisions and 8 *sen*. The eighth includes miscellaneous books on Siddham study, but there are some materials rightfully belonging to Bessen and Zassen mixed in it. It appears that Jiun Sonja at one time attempted to rearrange the whole *Bongaku-shinryō* by removing certain materials from Bessen and including them under a separate division as Gwaisen.

"We are astonished at the huge scale of the research project, and we cannot help but admire him for his method of study which resembles so closely the modern scientific method of investigation."

ACALA-PŪJĀ-VIDHI

In the present volume we have included 59 different Sanskrit texts collected by Jiun Sonja. These have been enumerated in the contents. These texts end on page 452. From page 453 begins the *Fudō-kuyo-bo*, that is, Acala-pūjā-vidhi. It commences with the words: *Goma* (homa). *shiki* (note), *Ho-man ryu*. Evidently it is a note on the homa rites of Acala according to the Homan school of the Tendai sect (on this Homan school see Mochizuki's *Bukkyō-daijiten* p. 4643). It has the illustrations of 64 mudrās which accompany every general and specific rite in the worship of Acala. For comparative purposes we may cite another text entitled *Fudō-ryūin-gazu* "illustrations of the mudrās of Acala". It is reproduced in vol. 8 of *Taishō Zuzō*, the pictorial section of the Taisho Tripiṭaka (no. 247). Hereunder are the names of the 64 mudrās in the *Fudō-kuyo-bo*:

[Page 453] 1 adhiṣṭhāna (Jap. *kaji*) of robes 2 cleansing *kāya, vāk, citta* 3 Buddhakula-samaya 4 Padmakula-samaya 5 Vajrakula-samaya 6 protecting oneself by *kavaca*.

[Page 454] 7 lift both hands with mudrā over head after repeating dhāraṇī that cleanses *kāya, vāk, citta* and breaks them. 8 perfume adhiṣṭhāna 9 scattering water in a circle (it is a kriyā illustration) 10 offering adhiṣṭhāna 11 repelling Māras by clapping 12 repelling Māras by tarjana.

[Page 455] 13 removing impurity of circle 14 purifying the cakra 15 making the cakra bright 16 praying 17 karmamudrā (*oṁ vajrakarma kaṁ*) 18 taking the rosary and perfume case.

[Page 457] 19 drawing attention (making astonished) 20 Vajracakra 21 taking the rosary and perfume case 22 Buddhakula-samaya 23 Padmakula-samaya 24 vajrakula-samaya 25 protecting oneself by adhiṣṭhāna of five points of one's body.

[Page 458] 26 bhūmi-kīla 27 vajra-kīla 28 meditating

on Acala in the circle 29 adhiṣṭhāna by three powers (oneself, Tathāgata, Dharmadhātu) 30 ordinary offering 31 ringing the bell 32 offering the mount (*vāhana*) to Acala 33 inviting Acala's mount (*vāhana*).

[Page 459] 34 inviting Acala with great hook 35-37 inviting many devas 38 repelling Māras outside kīla 39 representing samaya 40 making vajrajāla 41 offering fire 42 offering flower 43 Sugata-gāthā.

[Page 460] 44 wide cakra kīla 45 applying perfume on both hands 46 offering a garland of flowers (*mālya*) 47 offering perfume 48 offering food 49 offering candle 50 ordinary offering gātha 51 ordinary offering dhāraṇī (which begins नमः समन्तबुद्धानां सर्व...)

[Page 461] 52 Hymn to Acala (in Sanskrit नमः सर्वबुद्ध-बोधिसत्त्वानां । सर्वत्र...) 53 Hymn to the Four Wisdoms of Acala 54 samādhi 55 mūlamudrā of Acala 56 a mudrā added by prayer on the day 57 adhiṣṭhāna of rosary 58 praying.

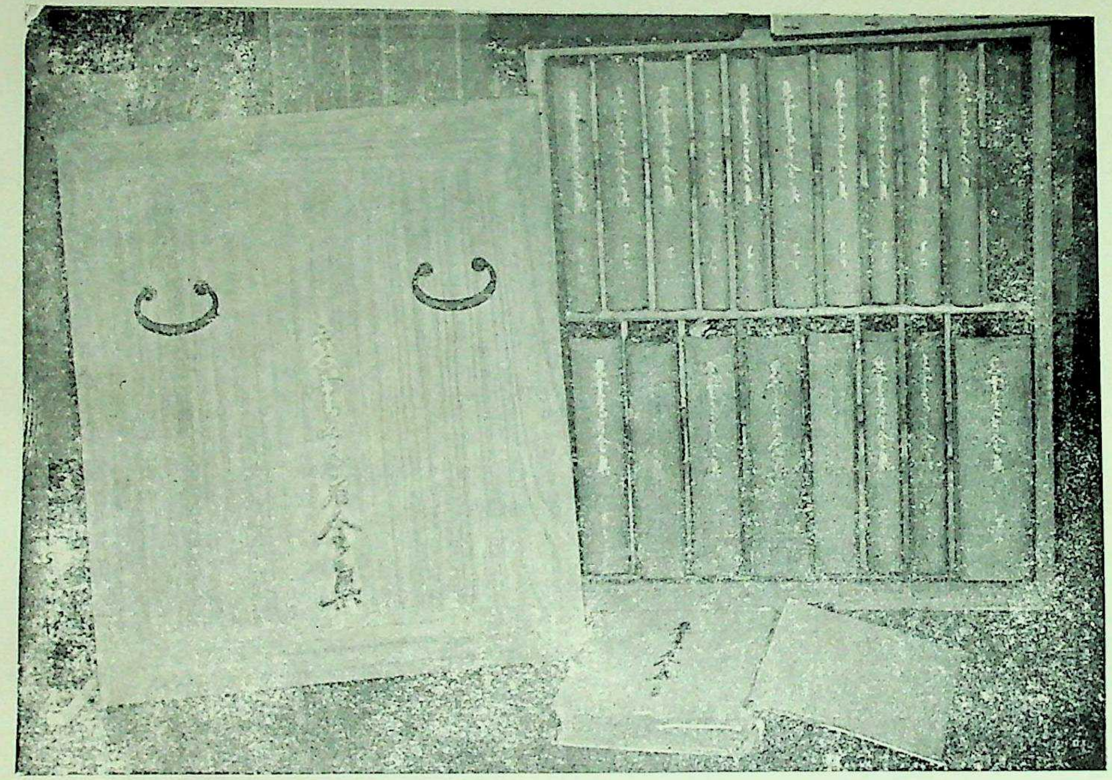
[Page 462] 59 putting the rosary in its usual place 60 samādhi 61 mūlamudrā of Acala 62 mudrā of Kuleśa 63 applying perfume on both hands 64 offering a garland of flowers.

It is my pleasant duty to express gratitude to Venerable Kohan Maeda for kindly lending the Siddham manuscripts for reproduction. Prof. Chikyo Yamamoto of the Reihokan Museum, Koyasan has helped me to identify the Sino-Japanese titles to their Sanskrit counterparts. Above all, it was the affectionate and warm hospitality of Prof. and Mrs. Chikyo Yamamoto that made my stay in Japan not only cosy in its homeliness but also richly rewarding by their cooperation at every step. In the winter of 1971 Prof. Yukei Matsunaga of the Koyasan University came to New Delhi and stayed with me at the International Academy of Indian Culture. During his sojourn, we translated into English the Japanese captions of the 64 mudrās occurring in the Acala-pūjā-vidhi and appearing on pages 453-462 of this facsimile edition. My grateful thanks to him for this meritorious act.

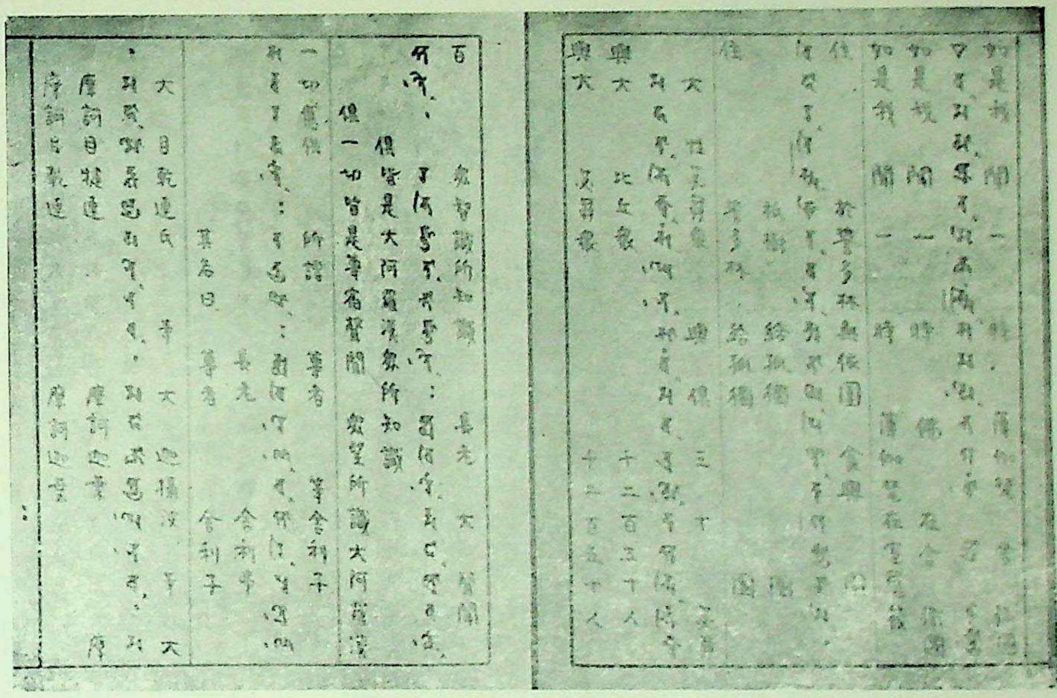
Lokesh Chandra



Jiun Sonja as depicted on three scrolls at the Kokiji Monastery



Collected Works of Jiun Sonja kept in the Kokiji Monastery



Two pages of a manuscript in the handwriting of Jiun Sonja

1. Garbhodbhava-mahākalpa (the great ritual of the Mahākaruṇāgarbhodbhava maṇḍala)

胎藏大儀軌

上

梵學津梁卷第一

本詮第一之一上

胎藏大儀軌上

namaḥ samantabuddhānāṃ apratisame gaganasame samantānugate prakṛtiviśuddhe dharmadhātuviśodhani svāhā

namaḥ samantabuddhānāṃ [illegible] prakṛtipariśuddhe svāhā

namaḥ samantabuddhānāṃ [illegible] svāhā

namaḥ samantabuddhānāṃ [illegible]

𑖄𑖐𑖭𑖪𑖝𑖰𑖫𑖿𑖨𑖱𑖽𑖝 𑖮𑖨𑖪𑖭𑖿𑖪𑖯𑖮𑖯𑖪 𑖪𑖕𑖿𑖨𑖰𑖭𑖭

𑖢𑖿𑖨𑖄𑖢𑖿𑖨 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾𑖭𑖨𑖿𑖪𑖝𑖞𑖯𑖐𑖝𑖸𑖥𑖿𑖧𑖺 𑖪𑖰𑖫𑖿𑖪𑖦𑖲𑖏𑖸𑖥𑖿𑖧𑖾 𑖭𑖨𑖿𑖪𑖞𑖯

𑖏𑖽𑖄𑖟𑖿𑖐𑖝𑖸 𑖭𑖿𑖣𑖨𑖮𑖰𑖦𑖽 𑖐𑖐𑖡𑖎𑖽 𑖭𑖿𑖪𑖯𑖮𑖯

𑖭𑖨𑖿𑖪𑖝𑖞𑖯𑖐𑖝 𑖢𑖲𑖜𑖿𑖧𑖸𑖫𑖿𑖪𑖨𑖰𑖨𑖸 𑖭𑖨𑖿𑖪𑖯𑖝𑖸 𑖭𑖿𑖪

𑖄𑖮𑖰𑖨𑖜 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖐𑖐𑖡 𑖭𑖦𑖯𑖭𑖦

𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖠𑖨𑖿𑖦𑖠𑖯𑖝𑖲 𑖭𑖿𑖪𑖥𑖯𑖪𑖎𑖺𑖮𑖽

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖪𑖕𑖿𑖨𑖯𑖜𑖯𑖽 𑖪𑖕𑖿𑖨𑖯𑖝𑖿𑖦𑖎𑖺𑖮𑖽

namaḥ samanta vajrāṇāṃ vajrātmako 'haṃ

namaḥ samanta buddhānāṃ gaganavaralakṣaṇe gaganasamaye svāhā

namaḥ samanta buddhānāṃ tathāgata cakṣur vyavalokāya svāhā

namaḥ samanta buddhānāṃ sarvakleśa niṣūdana svāhā

namaḥ samanta buddhānāṃ dharmadhātu svabhāvako svāhā

namaḥ samanta buddhānāṃ he he kumāraka vimukti patha sthita smara smara pratijñāṃ svāhā

namaḥ samanta buddhānāṃ ākāśa samantānugata vicitrāmbaradhara svāhā

namaḥ samantabuddhānāṃ gaganasamāsama svāhā

namaḥ samantabuddhānāṃ gaganānantagocara viśu

ddhadharmanirjāta svāhā

namaḥ samantabuddhānāṃ [illegible]

[illegible]

namaḥ samantabuddhānāṃ [illegible]

[illegible] svāhā

namaḥ samantabuddhānāṃ [illegible]

svāhā

namaḥ samantabuddhānāṃ [illegible]

[illegible] svāhā

namaḥ samantabuddhānāṃ [illegible]

> 此五字本折節

> 此二字本折節

[illegible] svāhā

namaḥ samantabuddhānāṃ ākāśasamantānugata vi-

> 此二字本折節

citrāmbaradhara svāhā

namaḥ samantabuddhānāṃ āḥ sattvahitābhyudgata traṃ traṃ

> 此二字本折節

raṃ raṃ svāhā

namaḥ samantabuddhānāṃ sarvatathāgatāvalokita

karuṇāmaya ra ra ra hūṃ jaḥ svāhā

namaḥ samantabuddhānāṃ jaṃ jaṃ saḥ svāhā

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖀 [illegible]

𑖭𑖿𑖪𑖯 𑖮𑖯 𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 [illegible]

[illegible] 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 [illegible]

[illegible] 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 [illegible]

𑖮𑖯 𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖮 𑖮 𑖮 𑗂 𑖭𑖲 𑖝 𑖡𑖲 𑗂 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖮𑖸 𑖮𑖸 𑖎𑖲 𑖦𑖯 𑖨 𑖎 𑗂 𑖪𑖰 𑖦𑖲 𑖎𑖿𑖝𑖰 𑖢

𑖩 𑖕𑖿𑖨 𑖝𑖾 𑖭𑖿𑖝𑖲 𑖝 𑖃 𑖢 𑖝𑖰 𑖭𑖰𑖽𑖾 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑖪 𑖎𑖿𑖬𑖯 𑖭 𑖮 𑖝𑖲 𑖢 𑖦 𑖮𑖳𑖽 𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑖕𑖿𑖨 𑖽 𑖕𑖿𑖨 𑖽 𑖨𑖸 𑖩𑖰 𑖝𑖰 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑖮𑖳𑖽 𑖪 𑖤𑖿𑖨 𑖪 𑖤𑖿𑖨 𑖩𑖰 𑖭𑖰 𑖽 𑖭𑖰 𑖽 𑖩𑖰 𑖪 𑖢𑖿𑖨 𑖕𑖿𑖨 𑖪 𑖭 𑖪 𑖢𑖿𑖨𑖰 𑖝𑖰 𑖮 𑖝 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑖫𑖿𑖨𑖱 𑖮𑖳𑖽 𑖨 𑖽 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑖭 𑖪 𑖠 𑖨𑖿𑖦 𑖝𑖰 (𑖝𑖰 𑖪 𑖠 梵缺) 𑖾 𑖪 𑖨𑖿𑖟𑖿𑖠 𑖝𑖰 𑖪 𑖪 𑖨 𑖨 𑖽 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑖮𑖳𑖽 𑖮𑖳𑖽 𑖮𑖳𑖽 𑖾 𑖨 𑖽 𑖨 𑖽 𑖨 𑖽 𑖨𑖽 𑖨𑖽 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖮𑖸 𑖮𑖸 𑖎𑖲 𑖦𑖯 𑖨 𑖎 𑖪𑖰 𑖦𑖲 𑖎𑖿𑖝𑖰 𑗂 𑖢 𑖞 𑖭𑖿𑖞𑖰

𑖝 𑗂 𑖭𑖿𑖦 𑖨 𑖭𑖿𑖦 𑖨 𑗂 𑖢 𑖨𑖰 𑖢𑖳 𑖨 𑖧 𑗂 𑖭 𑖦 𑖡𑖿𑖝 𑖯 𑖨𑖿𑖞 𑖭𑖿𑖪

𑖢𑖿𑖨 𑖝𑖰 𑖕𑖿𑖗𑖯𑖽 𑗂 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗃

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖭 𑖨𑖿𑖪 𑖝𑖿𑖨 𑖎 𑖝𑖰 𑖮𑖝 𑖞 𑖎 𑗂 𑖭 𑖨𑖿𑖪

𑖤 𑖕𑖿𑖗 𑖤 𑖝𑖰 𑖮 𑖢𑖿𑖨 𑖢𑖿𑖝𑖸 𑗂 𑖐 𑖐 𑖡 𑖭 𑖦 𑖭 𑖦 𑗂 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗃

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖪 𑖨 𑖟𑖸 𑖪 𑖨 𑖢𑖿𑖨𑖯 𑖢𑖿𑖝𑖸 𑖮𑖳𑖽 𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖮𑖰 𑖮𑖰 𑗂 𑖝𑖰 𑖝𑖰 𑖎𑖰 𑖎𑖰 𑗂 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗃

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖁 𑖢 𑖨𑖯 𑖕𑖰 𑖝𑖸 𑗂 𑖕 𑖧𑖯 𑖝𑖰 𑖨 𑖝𑖰

𑖝𑖸 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖢𑖿𑖨 𑖝𑖰 𑖭𑖲 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗂

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖨𑖲𑖟𑖿𑖨𑖯𑖧 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖫𑖎𑖿𑖨𑖯𑖧 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖀𑖐𑖿𑖡𑖧𑖸 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖨𑖯𑖎𑖿𑖬𑖭𑖯𑖠𑖰𑖢𑖝𑖧𑖸 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖪𑖹𑖪𑖭𑖿𑖪𑖝𑖯𑖧 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖢𑖴𑖞𑖰𑖪𑖿𑖧𑖹 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖀𑖢𑖯𑖽𑖢𑖝𑖧𑖸 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖪𑖯𑖧𑖪𑖸 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖪𑖹𑖫𑖿𑖨𑖪𑖜𑖯𑖧 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖢𑖿𑖨𑖕𑖯𑖢𑖝𑖧𑖸 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖢𑖴 𑖞𑖰 𑖪𑖱 𑖧𑖸 𑗂 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖪 𑖨𑖲𑖜𑖯 𑖧 𑗂 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖁 𑖟𑖰 𑖝𑖿𑖧𑖯 𑖧 𑗂 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖢𑖿𑖨 𑖕𑖯 𑖢 𑖝 𑖧𑖸 𑗂 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖐 𑖐 𑖡 𑖪 𑖨 𑖩 𑖎𑖿𑖬 𑖜𑖸 𑗂 𑖐 𑖐

二

𑖡 𑖦 𑖭 𑖨𑖿𑖪 𑖝 𑖞𑖯 𑖐 𑖝𑖸 𑖥𑖿𑖧𑖺 𑗂 𑖪𑖰 𑖫𑖿𑖪 𑖦𑖲 𑖏𑖸 𑖥𑖿𑖧𑖾 𑗂 𑖭 𑖨𑖿𑖪 𑖞𑖯

𑖀 𑖁 𑖀𑖽 𑗂 𑖭𑖿𑖪𑖯 𑖮𑖯 𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖪 𑖕𑖿𑖨𑖯 𑖜𑖯𑖽 𑗂 𑖓 𑖜𑖿𑖚 𑖦 𑖮𑖯 𑖨𑖺 𑖬 𑖜 𑗂 𑖭𑖿𑖣𑖺 𑖘 𑖧

𑖮𑖳𑖽 𑖝𑖿𑖨 𑖘 𑖮𑖯𑖽 𑖦𑖯𑖽 𑗂

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖪 𑖕𑖿𑖨𑖯 𑖜𑖯𑖽 𑗂 𑖮 𑖮 𑖮 𑗂 𑖪𑖰 𑖭𑖿𑖦𑖯 𑖧𑖸 𑗂 𑖭 𑖨𑖿𑖪 𑖝

𑖥𑖐𑖪𑖽 𑗁 𑖪𑖰𑖢𑖲𑖩𑖭𑖽𑖨𑖪 𑗁 [illegible]

𑖭𑖿𑖪𑖯𑖮𑖯 𑗂

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑗁 𑖮𑖸𑖝𑖲𑖢𑖿𑖨𑖝𑖿𑖧𑖧 𑗁 𑖪𑖰𑖐𑖝𑖎𑖨𑖿𑖦

𑖡𑖰𑖨𑖿𑖕𑖯𑖝 𑗁 𑖮𑖳𑖽 𑗂 𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑗁 𑖪𑖾 𑗂

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑗁 𑖭𑖨𑖿𑖪𑖤𑖲𑖟𑖿𑖠𑖤𑖺𑖠𑖰𑖭𑖝𑖿𑖪 𑗁 𑖮𑖴𑖟

𑖧𑖯𑖡𑖿𑖧𑖯𑖪𑖸𑖫𑖡𑖰 𑗁 𑖡𑖦𑖾 𑖭𑖨𑖿𑖪𑖪𑖰𑖟𑖸 𑗂 (歟) 𑖭𑖿𑖪𑖯𑖮𑖯 𑗂

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑗁 𑖩𑖺𑖎𑖩𑖺𑖎𑖎𑖨𑖯𑖧 𑗁 𑖭𑖨𑖿𑖪𑖟𑖸

𑖪𑖡𑖯𑖐𑖧𑖎𑖿𑖬𑖐𑖡𑖿𑖠𑖨𑖿𑖪 𑗁 𑖀𑖭𑖲𑖨𑖐𑖨𑖲𑖚𑖎𑖰𑖽𑖡𑖨 𑗁 𑖦

𑖮𑖺𑖨𑖐𑖯𑖟𑖰 𑗁 𑖮𑖴𑖟𑖧𑖯 𑗁 𑖡𑖿𑖧𑖯𑖎𑖨𑖿𑖬𑖧 𑗁 𑖪𑖰𑖓𑖰𑖝𑖿𑖨𑖐𑖝𑖰𑖭𑖿𑖪𑖯

𑖮𑖯 𑗂

namaḥ samantabuddhānāṃ sarvathā vimati vikira

ṇa dharmadhātu nirjāta saṃ saṃ ha svāhā

namaḥ samantabuddhānāṃ [illegible]

[illegible] svāhā

namaḥ samantabuddhānāṃ [illegible]

[illegible]

[illegible] svāhā

namaḥ samantabuddhānāṃ sarvatrānugate [illegible]

[illegible] dharmadhātu nirjāta [illegible]

[illegible]

न य ग म र ङ्क्ष न, प व र व श त ह वि ष्ट, क

ग व ति, वि ङ्क क वि ङ्क ट, ट, ह्ल प ति, स्व स्ति।

व वि सु।   व ङ्क, सं व वि सुं।

न मो ल्म, सुः।

न मः स म न्त ब द्धा नां, ग्र ह्री क वि ष्ट ण् र्हः।

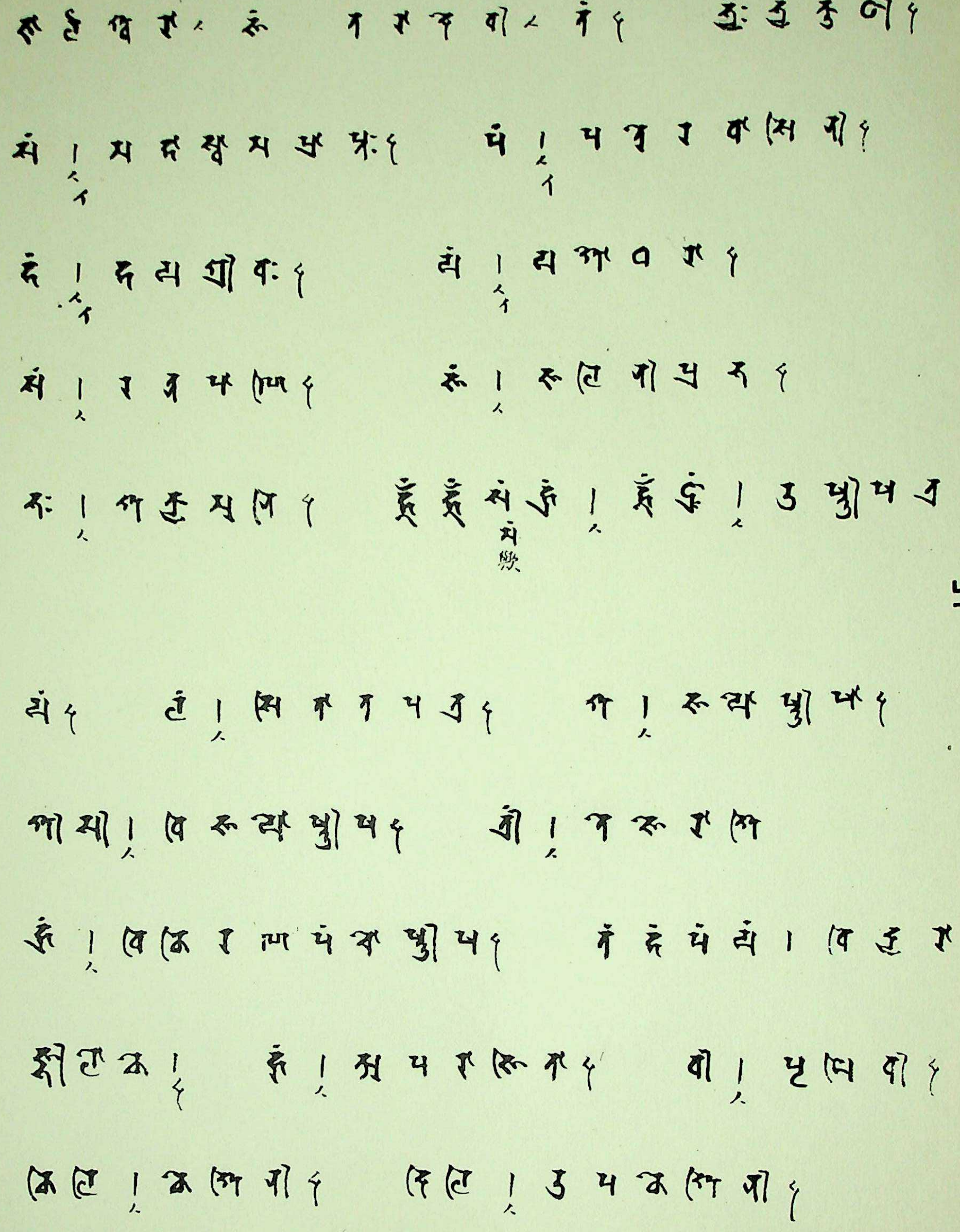
न मः स म न्त ब द्धा नां, हं।   सु व ट न क्षः।

स व गा व र ल्म वि पूं ति।   न मः स म न्त व ज्रा नां, सुः।

सु व ट्ट ति म श्च र, सः।   व ङ्क प ल्मि, व ङ्क ल्म वः।

सु ङ्क श्री, व ज्रा नं सं।   ग ग न ट व म, गं।

व स व ढुः, रं।   स क्ष वा रः, वं।



सि ति । वि त्रे ।   दि ति । व स्र स ति ।

द स नं । ह्रीं ञु द ति नः ।   र स नं । स व स व्रें र

सं र ।   ध्रुं स नं । स व प प्र स दः ।   वि द स नं ।

प वि ञु ण ण प्र स ति ।   ऊं । स द स्रि ञ्र ञु ञ्रे र ।

स्रं । स द क क ण प्र ति र ।   ॐ । स व द द प्र ण

सि र ।   ठु । श्र वि ञ्रु स ति ह त्र ।   द द द वि

स के ण प वि प द क श्व दं ।   दं सं । र त्र क र ।

पं । र त्र प णि ।   सं । व र णि त्रु र फें ।

कं । र त्र स्र ञें द स्र दं ।   णिं । हु क ञ्रु ण प्र ।

दं । ण ण क स ते ।   ति । ण ण ज स ग ।

[illegible]

[illegible]

[illegible] 鑁

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ॐ [illegible]

न मः स र्व त था ग ते भ्यः वि श्व मु खे भ्यः स र्व था खं

आ आं आः

न मः स र्व त था ग ते भ्यः वि श्व मु खे भ्यः स र्व था खं

उ द्ग ते स्फ र हि मं ग ग न खं स्वा हा

न मः स म न्त बु द्धा नां आः वि र हूं खं

त द्य था ग ग न स मे अ प्र ति स मे स र्व त था ग

ता स मा नु ग ते ग ग न स मे व र ल क्ष णे स्वा

हा न मः स म न्त बु द्धा नां अं

न मः स र्व त था ग ते भ्यः स र्व मु खे भ्यः अ स मा प

[illegible]

[illegible]

[illegible]

文永三年閏十月十一日於東寺西院僧坊以當寺
御影堂本御請來聖教内書寫之畢一部兩卷内依欠當巻
所書継之也

[illegible]

同年十一月十六日校了
以興然闍梨自筆本重加校合以朱注異本
右一行寫本朱書

享保丁酉年五月十六日以東寺觀智院
藏本書寫同日校合了　老乞士實詮

享保十五庚戌年三月十三日以實詮闍梨之本寫之
了　利生護國閑人覺心

享保十八年三月九日於金剛峯寺真別野寫了
一校了　沙弥覺勝心行

請來録曰梵字胎藏儀軌二卷　又六月上旬入學
法灌頂壇の從此以後受胎藏之梵字儀軌學諸尊
之瑜伽觀智云々

安永二年癸巳六月於京西山善妙寺沙弥尼義文
受法主　大咊上位命而敬拜寫焉

胎藏大儀軌 下

梵學津梁卷第二

本詮第一之一下

胎藏大儀軌 下

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

buddhānāṃ [illegible] ‖ namaḥ samantabuddhānāṃ [illegible]

namaḥ samantabuddhānāṃ [illegible]

namaḥ samantabuddhānāṃ [illegible]

[illegible] svāhā ‖ namaḥ samantabuddhānāṃ [illegible]

[illegible] svāhā ‖ namaḥ samantabuddhānāṃ [illegible]

[illegible] svāhā

namaḥ samantabuddhānāṃ [illegible]

[illegible] svāhā

namaḥ samantabuddhānāṃ [illegible]

[illegible]

न । स्वाहा ॥ नमः समन्त बुद्धानां । शः स ह ग्र

प्ति ह त । न क्ष ग नि र्ना द नि ये । वि व स्व त प्र प्र

क स्वाहा । नमः समन्त बुद्धानां । चं नि द्र य स्वा

हा ॥ नमः समन्त बुद्धानां । आ दि त्य य स्वाहा ॥

नमः समन्त बुद्धानां । न क्ष त्र निं द य स्वाहा ।

नमः समन्त बुद्धानां ह्रूः रिं रिं टः टः स्वाहा ॥ नमः

समन्त बुद्धानां । लो कि प रि वि क रि वि कु लो स्वाहा ॥

नमः समन्त [illegible] न ल ग न हूः । स हे र त्र वि ग न हूः । वि

ष्व स्य हूः । स र्व प्र दं वं । र क्ष य द व त । स र्व

न ल ग न प्र ट प प रि न । ह्रूं ह्रूं । ग्र लृ ग्र लृ । स प्र

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] स्वाहा । नमः समन्तबुद्धानां [illegible]

[illegible] स्वाहा ।

[illegible] । नमः समन्तबुद्धानां [illegible]

[illegible] स्वाहा ।

[illegible] । नमः समन्तबुद्धानां [illegible]

समन्त[illegible] स्वाहा ।

नमः समन्तबुद्धानां समन्तानुगत विरज[illegible]

[illegible] स्वाहा । नमः समन्तबुद्धानां

[illegible] स्वाहा ।

नमः समन्तबुद्धानां [illegible]

त्रां ब र ध र स्वाहा। नमः समन्तबुद्धानां अः

सत्त्वहिताभ्युद्गत त्रं त्रं रं रं स्वाहा। नमः सम

न्तबुद्धानां सर्वतथागतावलोकित करुणामय

र र र हूं जं स्वाहा। नमः समन्तबुद्धानां जं

जं सः स्वाहा। नमः समन्तबुद्धानां करुणोद्भ

वे तारे तारिणि स्वाहा। नमः समन्तबुद्धानां

सर्वभयत्रासनि हूं स्फोटय स्वाहा।

नमः समन्तबुद्धानां तथागतविषयसंभवे

पद्ममालिनि स्वाहा। नमः समन्तबुद्धानां हूं

खादय भंज स्फोटय स्वाहा। नमः समन्तबु

ddhā nāṃ ha ha ha sa ta nuṃ svāhā   na maḥ sa ma nta

bu ddhā nāṃ ha ha su ta ra caḥ vi sa kṣe pa pa smṛ ra smṛ

ra ṭe pra ti jñā svāhā   na maḥ sa ma nta bu ddhā nāṃ

ha ha su ta ra ṭaḥ sa va ga ta smṛ ra va smṛ ra svāhā

na maḥ sa ma nta bu ddhā nāṃ ha su ta ra vi vi tu ga ti su

sa ra ṭaḥ sa va smṛ ra svāhā   na maḥ sa ma nta bu ddhā

nāṃ ha ha su ta gi caḥ ha la jñā nāṃ smṛ ra ṭe pra ti jñā

svāhā   na maḥ sa ma nta bu ddhā nāṃ ti su la jñā nāṃ

ha su ta gi caḥ svāhā na ma ssa ma ntā maḥ sa ma nta bu ddhā nāṃ

ti su la jñā nāṃ ha su   sa ca ma la | na maḥ
ha smṛ ra jñā na ca su svāhā

𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖭𑖿𑖧𑖓𑖩𑖩𑖭𑖕𑖿𑖗𑖯𑖽𑖟𑖿𑖥𑖲𑖕𑖿𑖕𑖭𑖯𑖽 𑖟𑖿𑖥𑖲𑖧

𑖨𑖭𑖿𑖨𑖲 𑖭𑖿𑖪𑖯𑖮𑖯 𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖭𑖿𑖧𑖪𑖰𑖭𑖿𑖦𑖩

𑖧𑖸𑖾 𑖭𑖿𑖪𑖯𑖮𑖯 𑖓𑖭𑖿𑖧𑖮𑖯𑖨𑖰 𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯

𑖡𑖯𑖽 𑖪𑖰𑖧𑖨𑖰𑖕𑖿𑖗𑖸𑖓𑖾 𑖭𑖿𑖪𑖯𑖮𑖯 𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲

𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖭𑖿𑖧𑖨𑖸𑖨𑖸𑖾 𑖭𑖿𑖪𑖯𑖮𑖯 𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯

𑖡𑖯𑖽 𑖭𑖿𑖧𑖢𑖿𑖨𑖟𑖲𑖨𑖿𑖞𑖦𑖯𑖨𑖿𑖐𑖝𑖲𑖽 𑖭𑖿𑖪𑖯𑖮𑖯 𑖡𑖦𑖾𑖭

𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖭𑖿𑖧𑖢𑖿𑖨𑖟𑖲𑖨𑖿𑖞𑖦𑖯𑖨𑖿𑖐𑖝𑖲𑖽 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖮𑖦𑖮𑖭𑖿𑖦𑖨𑖢𑖰𑖕𑖿𑖗𑖸𑖾 𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖭𑖿𑖦𑖨𑖝𑖿𑖨𑖕𑖿𑖗𑖨𑖯 𑖭𑖿𑖪𑖯𑖮𑖯 𑖡

𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖓𑖨𑖿𑖧𑖿𑖧𑖲𑖦𑖪𑖰𑖨 𑖭𑖿𑖪𑖯𑖮𑖯

ན་མཿ་ས་མ་ནྟ་བུ་དྡྷཱ་ནཱཾ་ ཧེ་བ་ར་ད་བ་ར་པྲཱ་པྟ་སྭཱ་ཧཱ།

ན་མཿ་ས་མ་ནྟ་བུ་དྡྷཱ་ནཱཾ་ ས་ཙ་ཐཱ་ཝ་ཏི་ཝ་ར་ཀ་སྭཱ་ཧཱ།

ན་མཿ་ས་མ་ནྟ་བུ་དྡྷཱ་ནཱཾ་ ཧ་ཧ་ཧ་བི་སྨ་ཡེ་ སྭཱ་ཧཱ།

ན་མཿ་ས་མ་ནྟ་བུ་དྡྷཱ་ནཱཾ་ ཧ་མ་ཧ་མ་ཧ་ སྭཱ་ཧཱ།

ན་མཿ་ས་མ་ནྟ་བུ་དྡྷཱ་ནཱཾ་ ར་གྲྀ་ཧྣ་བ་སྭཱ་ཧཱ།
ཀྵ
欽

ན་མཿ་ས་མ་ནྟ་བུ་དྡྷཱ་ནཱཾ་ ཨ་ར་ཀ་ཨ་ར་ སྭཱ་ཧཱ།

ན་མཿ་ས་མ་ནྟ་བུ་དྡྷཱ་ནཱཾ་ ར་ཀྲ་ཀི་ཀྲཻ་ཏ་ སྭཱ་ཧཱ།

ན་མཿ་ས་མ་ནྟ་བུ་དྡྷཱ་ནཱཾ་ ཝ་ཛྲ་སི་ཏ་ཝ་ སྭཱ་ཧཱ།

ན་མཿ་ས་མ་ནྟ་བུ་དྡྷཱ་ནཱཾ་ ག་ག་ན་ཝ་ཀྲ་ཀཱ་ཝ་ར་ སྭཱ་ཧཱ།

ན་མཿ་ས་མ་ནྟ་བུ་དྡྷཱ་ནཱཾ་ ཝ་ཛ་ཝ་ཀྲི་ སྭཱ་ཧཱ། ཏུ

[illegible] svāhā

namaḥ samanta buddhānāṃ [illegible]

[illegible] gaganasamāsama svāhā

namaḥ samanta buddhānāṃ vaṃ vaṃ [illegible] svāhā

namaḥ samanta buddhānāṃ [illegible] svāhā

namaḥ samanta buddhānāṃ [illegible] svāhā

namaḥ samanta buddhānāṃ [illegible] svāhā

[illegible] svāhā [illegible]

namaḥ samanta buddhānāṃ [illegible] svāhā

[illegible] samanta buddhānāṃ [illegible] svāhā

स व ग्र ह । नमः समन्त बुद्धानां पि चि पि चि स्वा

हा ॥ स व ग्र ह । नमः समन्त बुद्धानां ग्र ह

श्रु ते प्र य्रू त्रि स ल स्व हा ॥ स व प क्ष ग्र । न

मः समन्त बुद्धानां प क्ष ग्र ति हू दि ल स्व हा ॥

नमः समन्त बुद्धानां ज क्ष स्ति प य ल स्व हा ॥

ग्रि क्ले ग्र । नमः समन्त बुद्धानां ऋ हः स्वा हा ॥

नमः समन्त बुद्धानां अः ॥ नमः समन्त बुद्धानां

सः ॥ नमः समन्त वज्राणां वं ॥ क ख ग घ

[illegible] ॥ [illegible] ॥ [illegible]

[illegible] ॥ [illegible] ॥ [illegible]

𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖀 𑗃 𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯

𑖡𑖯𑖽 𑗂 𑖭 𑗃 𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖪 𑖕𑖿𑖨𑖯 𑖜𑖯𑖽 𑗂 𑖪 𑗃

𑖎 𑖏 𑖐 𑖑 𑗂 𑖓 𑖔 𑖕 𑖖 𑗂 𑖘 𑖙 𑖚 𑖛 𑗂

𑖝 𑖞 𑖟 𑖠 𑗂 𑖢 𑖣 𑖤 𑖥 𑗂 𑖧 𑖨 𑖩 𑖪 𑗂

𑖫 𑖬 𑖭 𑖮 𑗂 𑖎𑖿𑖬 𑗃

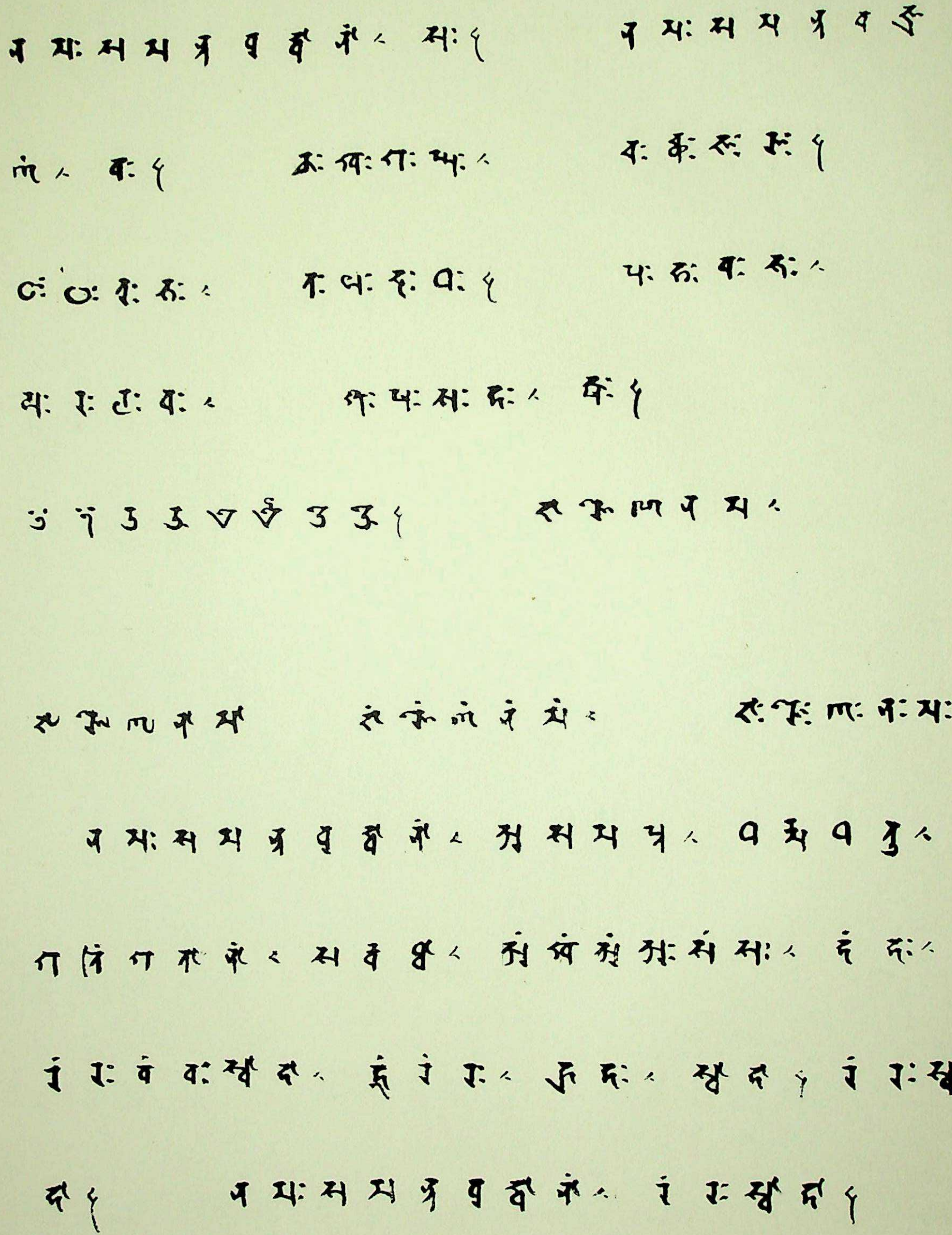
𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖀𑖽 𑗃 𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯

𑖡𑖯𑖽 𑗂 𑖭𑖽 𑗃 𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖪 𑖕𑖿𑖨𑖯 𑖜𑖯𑖽 𑗂 𑖪𑖽 𑗃 𑖎𑖽

𑖏𑖽 𑖐𑖽 𑖑𑖽 𑗂 𑖓𑖽 𑖔𑖽 𑖕𑖽 𑖖𑖽 𑗂 𑖘𑖽 𑖙𑖽 𑖚𑖽 𑖛𑖽 𑗂

𑖝𑖽 𑖞𑖽 𑖟𑖽 𑖠𑖽 𑗂 𑖢𑖽 𑖣𑖽 𑖤𑖽 𑖥𑖽 𑗂 𑖧𑖽 𑖨𑖽 𑖩𑖽 𑖪𑖽 𑗂

𑖫𑖽 𑖬𑖽 𑖭𑖽 𑖮𑖽 𑗂 𑖎𑖿𑖬𑖽 𑗃 𑖡 𑖦𑖾 𑖭 𑖦 𑖡𑖿𑖝 𑖤𑖲 𑖟𑖿𑖠𑖯 𑖡𑖯𑖽 𑗂 𑖀𑖾 𑗃



𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽𑗁 𑖪𑖽 𑖪𑖾 𑖭𑖿𑖪𑖯𑖮𑖯𑗂 𑖡𑖦𑖾𑖭𑖦

𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽𑗁 𑖭𑖽 𑖭𑖾 𑖭𑖿𑖪𑖯𑖮𑖯𑗂 𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽𑗁

𑖮𑖽 𑖮𑖾 𑖭𑖿𑖪𑖯𑖮𑖯𑗂 𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽𑗁 𑖎𑖿𑖬𑖽 𑖎𑖿𑖬𑖾 𑖭𑖿𑖪𑖯𑖮𑖯𑗂

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽𑗁 𑖤𑖲𑖟𑖿𑖠𑖠𑖯𑖨𑖜𑖰𑗁 𑖭𑖿𑖦𑖴𑖝𑖰𑖤𑖩𑖯𑖠𑖯

𑖡𑖎𑖨𑖰𑗁 𑖠𑖨 𑖠𑖨 𑖠𑖯𑖨𑖧 𑖠𑖯𑖨𑖧 𑖭𑖨𑖿𑖪𑖽𑗁 𑖥𑖐𑖪

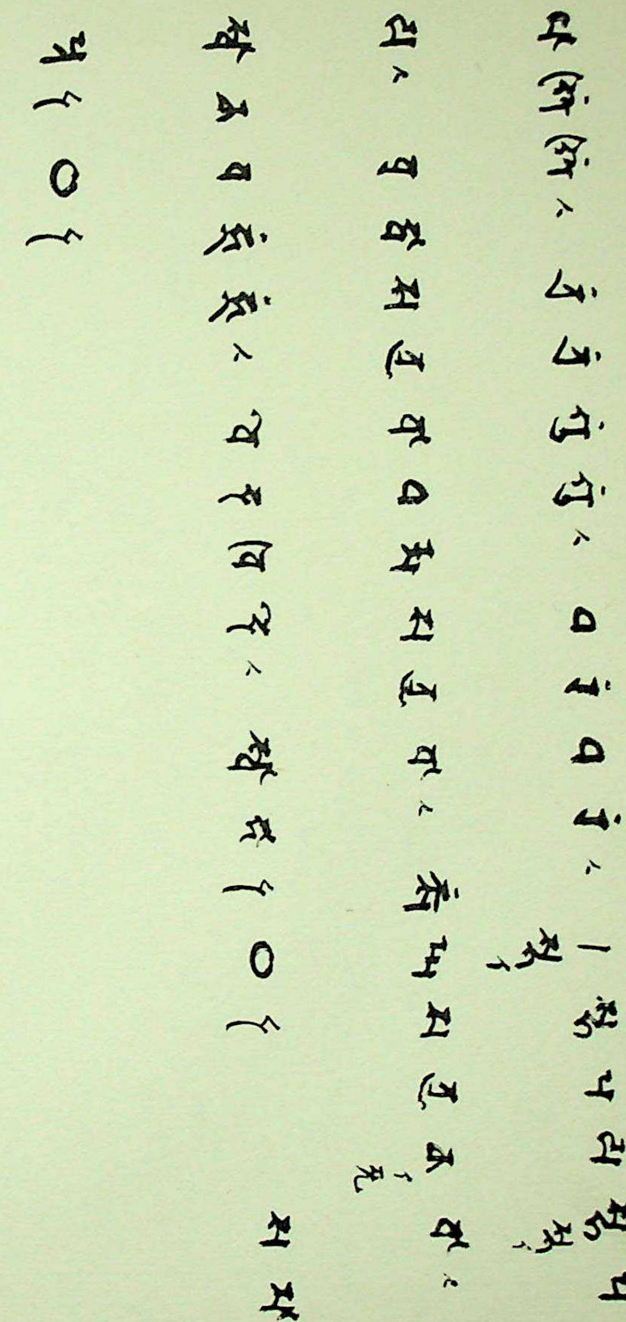
𑖝𑖰𑗁 𑖁𑖎𑖯𑖨𑖪𑖝𑖰𑗁 𑖭𑖦𑖧𑖸 𑖭𑖿𑖪𑖯𑖮𑖯𑗂 𑖡𑖦𑖾𑖭𑖦

𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽𑗁 𑖭𑖿𑖢𑖾 𑖪𑖨𑖰𑖪𑖸𑗁 𑖭𑖿𑖪𑖯𑖮𑖯𑗂 𑖡𑖦𑖾𑖭𑖦

𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽𑗁 𑖦𑖮𑖯𑖧𑖺𑖐𑖧𑖺𑖐𑖰𑖡𑖰𑗁 𑖧𑖺𑖐𑖸𑖫𑖿𑖪𑖨𑖰𑗁 𑖏𑖽𑖕

𑖨𑖰𑖎𑖸𑗁 𑖭𑖿𑖪𑖯𑖮𑖯𑗂 𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽𑗁 𑖭𑖽𑗂

𑖡𑖦𑖾𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽𑗁 𑖭𑖪



文和三年十一月十七日以東寺西院御經藏本
校合了　　大法師　賢寶
以他本大概校合了件本批云
長承二年九月一日以御筆本奉書寫畢云件
永隆海僧都本云々興然本私比校大日經
真言出處為并之付押紙了
賢寶記之
享保二丁酉五月廿六日以東寺觀智院藏本
寫藏本梵字雖匆々他筆上古風致可甚愛矣
今全形容古本實盡鹿爲狗而已
乞士實詮

享保十五庚戌暮春十六日以實誼闍梨之本寫

之了　　南紀護國寺閑人覺心

享保十八年三月十日於高野靈嶽峯

圓通寺以心闍梨本書寫了　一交了(朱書)

沙門覺勝心行

安永二年癸巳六月於京西山善妙寺沙彌尼義文

受法主　大咊上位命而敬拜寫

4. Padma-kula-mahākalpa Amitābha-stotra (eulogy to Amitābha in the extensive ritual of the Lotus family)

梵學津梁第四

蓮花部大軌

彌陀讚

本詮三

梵學津梁巻第四

本詮第一之三

金剛頂蓮華部大儀軌 上下

淨地

[illegible]

淨身

[illegible]

觀佛

[illegible]

金剛起 驚覺

[illegible]

阿閦

[illegible]

御作梵字次第作

[illegible]

寶生

[illegible]

無量壽

[illegible]

不空成就

[illegible]

[illegible]

金剛縛 持ノ遍礼イ

[illegible]

[illegible] 入

勝イ一心イ 證定

[illegible]

金剛眼イ 遍観

[illegible]

金剛合掌イ

[illegible]

金剛縛

[illegible]

開心

[illegible]

入智

[illegible]

合智イ 堅固智

[illegible]

普賢三昧耶

[illegible]

極喜三昧耶

[illegible]

降三世

[illegible]

[Siddham]

蓮華三昧耶

[Siddham]

法輪

[Siddham]

[Siddham]

大慈

[Siddham]

大樂金剛

[Siddham]

召罪

[Siddham]

摧罪

[Siddham]

[Siddham]

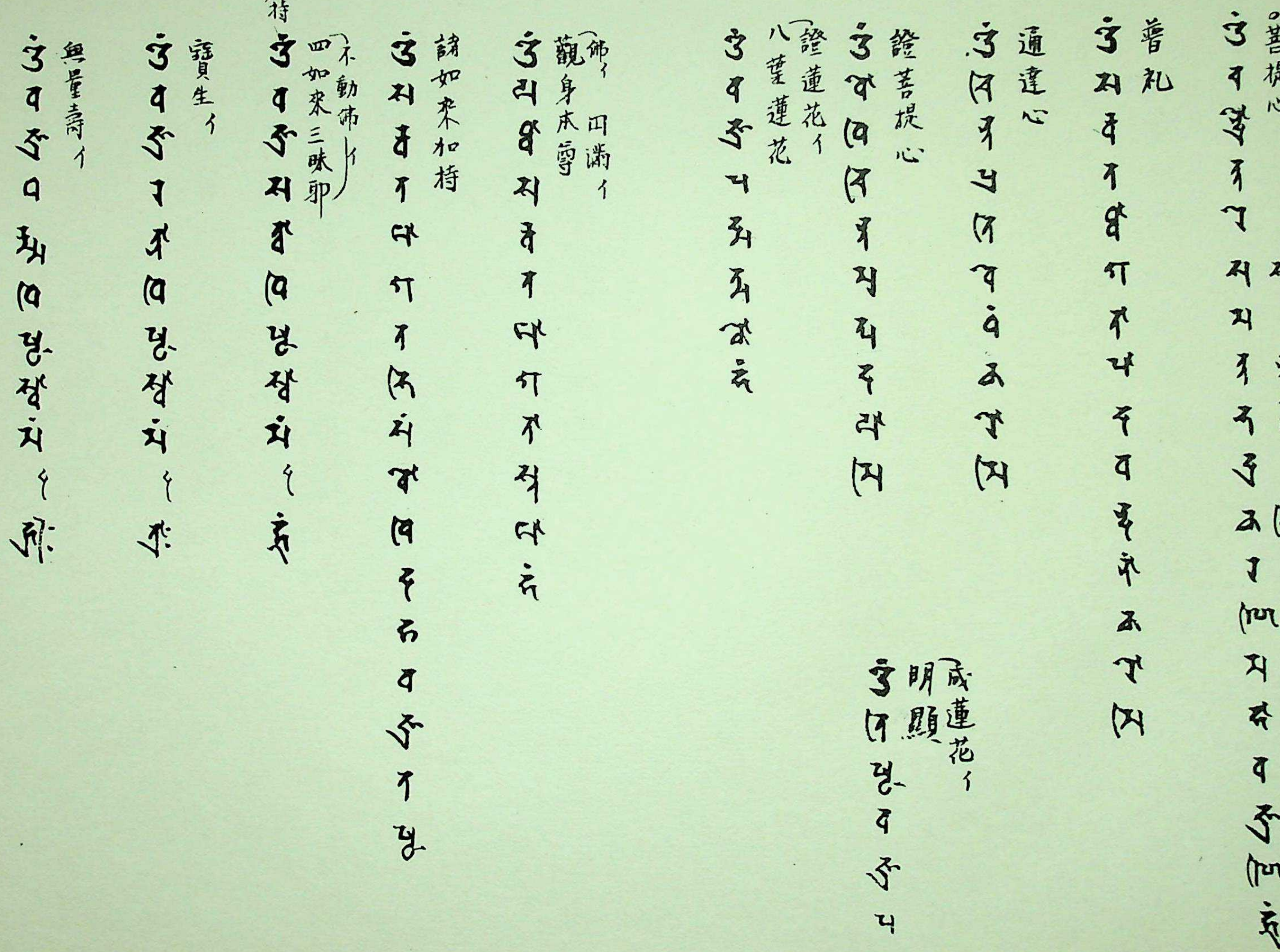
[Siddham]

業障除イ

浄三業

[Siddham]

[Siddham]


成イ
○菩提心
普礼
通達心
證菩提心
證蓮花イ
八葉蓮花
成蓮花イ
明顯
佛イ
觀身本尊
四満イ
諸如來加持
四佛加持
不動佛イ
四如來三昧耶
寶生イ
無量壽イ

不空成就
𑖌𑖽𑖪𑖕𑖿𑖨𑖎𑖨𑖿𑖦[illegible] 𑖮𑖳𑖽 (異 𑖮𑖳𑖽 イ)

五佛灌頂 遍照尊イ
𑖌𑖽𑖭𑖨𑖿𑖪𑖝𑖞𑖯𑖐𑖝[illegible]𑖥𑖰𑖬𑖸𑖎𑖮𑖳𑖽

𑖌𑖽𑖪𑖕𑖿𑖨𑖭𑖝𑖿𑖪𑖯𑖥𑖰𑖬𑖰𑖽𑖓𑖮𑖳𑖽

𑖌𑖽𑖪𑖕𑖿𑖨𑖨𑖝𑖿𑖡𑖯𑖥𑖰𑖬𑖰𑖽𑖓𑖝𑖿𑖨𑖯𑖾

𑖌𑖽𑖪𑖕𑖿𑖨𑖢𑖟𑖿𑖦𑖯𑖥𑖰𑖬𑖰𑖽𑖓𑖮𑖿𑖨𑖱𑖾

𑖌𑖽𑖪𑖕𑖿𑖨𑖎𑖨𑖿𑖦𑖯𑖥𑖰𑖬𑖰𑖽𑖓𑖀𑖾

四如來鬘
𑖌𑖽𑖪𑖕𑖿𑖨𑖭𑖝𑖿𑖪𑖦𑖯𑖩𑖯𑖥𑖰𑖬𑖰𑖽𑖓𑖦𑖯𑖽𑖪𑖽

𑖌𑖽𑖪𑖕𑖿𑖨𑖨𑖝𑖿𑖡𑖦𑖯𑖩𑖯𑖥𑖰𑖬𑖰𑖽𑖓𑖦𑖯𑖽𑖪𑖽

𑖌𑖽𑖪𑖕𑖿𑖨𑖢𑖟𑖿𑖦𑖦𑖯𑖩𑖯𑖥𑖰𑖬𑖰𑖽𑖓𑖦𑖯𑖽𑖪𑖽

𑖌𑖽𑖪𑖕𑖿𑖨𑖎𑖨𑖿𑖦𑖦𑖯𑖩𑖯𑖥𑖰𑖬𑖰𑖽𑖓𑖦𑖯𑖽𑖪𑖽

結冑
[illegible]

金剛拍
[illegible]

現智身
[illegible]

見智身
[illegible]

鉤召 四明
[illegible]

如來平等三昧耶
[illegible]

大海 八功德水
[illegible]

須彌山
[illegible]

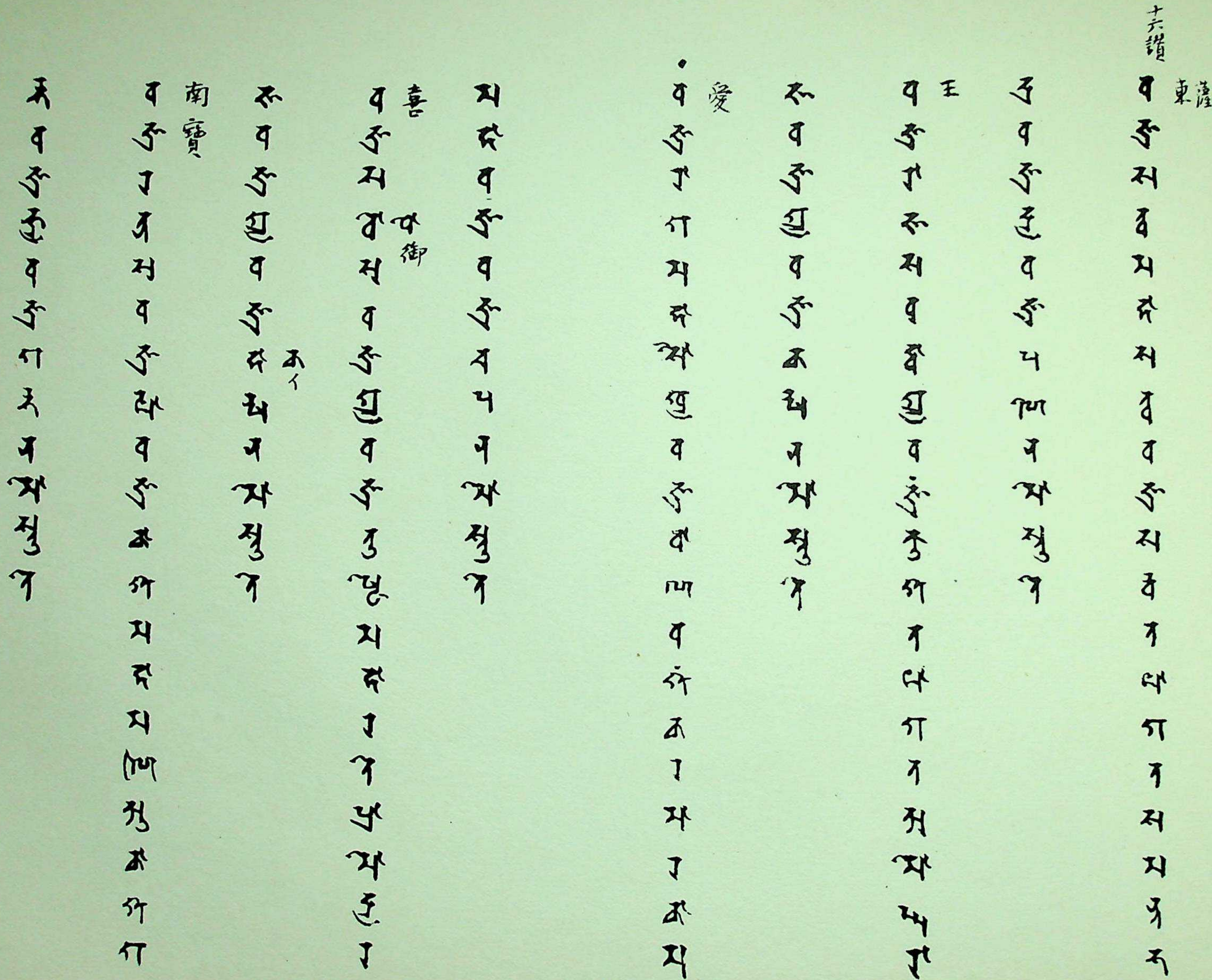
小金剛輪
[illegible]

啓請
[illegible]

開門
[illegible]

啓請伽陀曰
[illegible]

佛海會
[illegible]



十六讃
東
薩
王
愛
喜
御
南
寶

幢

唉

西法

利

因

語

北業イ

護イ

拳

朱六字イ未元之

已上成身會了（朱書）

四攝

金剛拍

閼伽

振鈴

イ未 已上成 身會 イ未

羯磨會

五如來契大日

阿閦

寶生

無量壽

不空成就

四波羅蜜金剛

寶、、、

法、、、

羯

十六尊薩

王

愛

喜

幢

利

業

拳

歌

花

四攝

鈴

寶

咲

因

護

内四供養嬉

舞

燈

索

十六尊

長

二十天

短

已上羯磨

金了

光

法

語

牙

鬘

外四供養香

塗

鏁

三摩耶會

五佛

[illegible]

四波羅蜜

[illegible]

十六尊

[illegible] 御

[illegible] 御

八供養

[illegible] 御

[illegible] 御

四攝

[illegible]

供養會

遍照尊

[illegible]

金剛薩埵

金剛寶

金剛法

金剛業

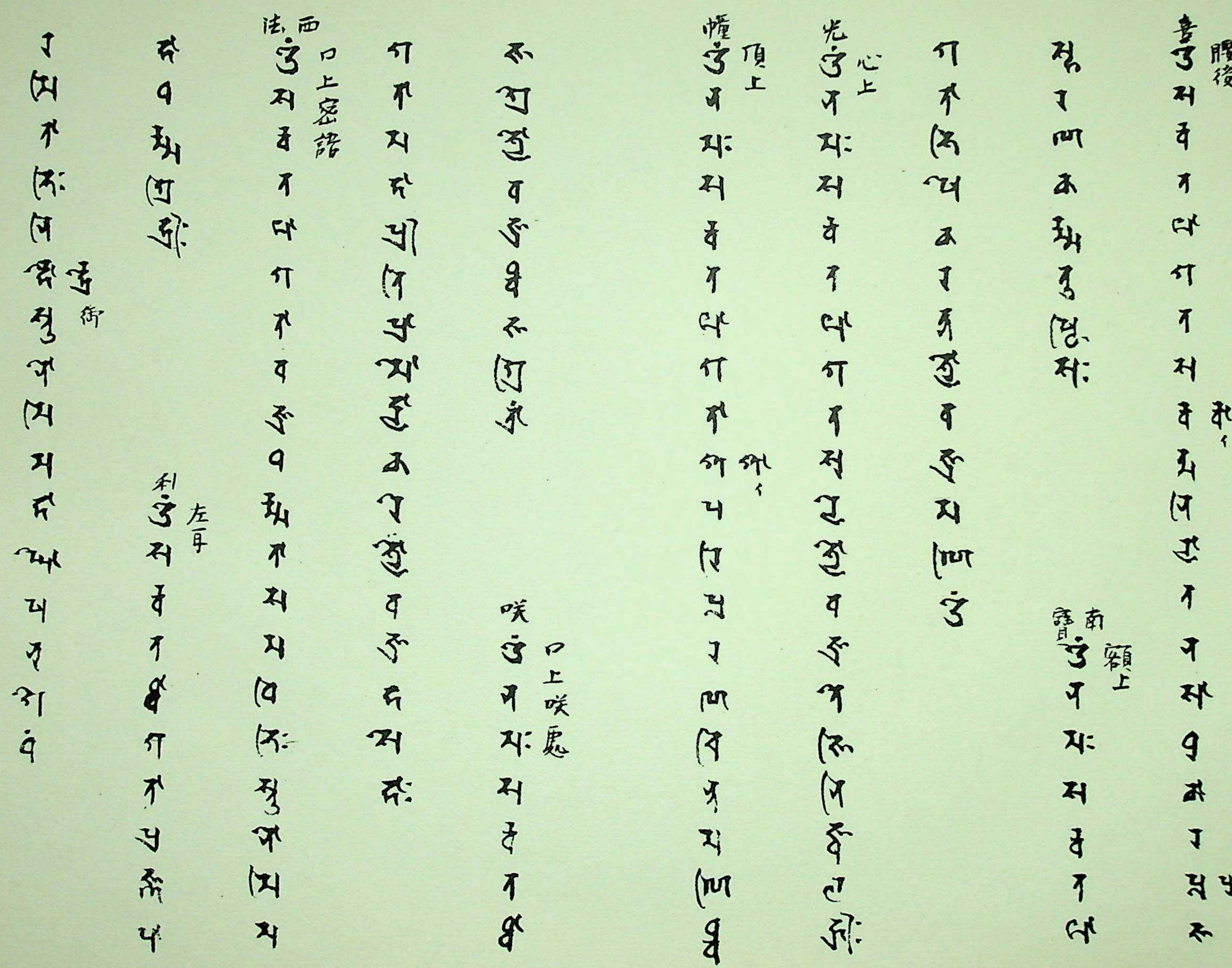
東 薩

心上金剛縛

右脇

左脇

愛



腰後
南
寶
額上
光
心上
幢
頂上
咲
口上咲處
法 西
口上密語
利
左耳
術

回 左耳

語 頂後

頂上

護 右肩

右跨

頂上

散花

燒香

燈

塗香

金剛寶三昧耶

戲嬉

金剛戲ホ

薩埵三昧

劫樹イ

羯磨三昧耶

達磨三昧耶

寶幢三昧

結香身契

羯磨緇地

鬪勝精進契

[illegible]

三摩地

[illegible]

[illegible]

遍照尊

[illegible]

[illegible]

[illegible]

勝上三摩地

[illegible]

合指ん

如來部

[illegible]

[illegible]

已上供養會

四印會

金剛薩埵

金剛拳

[illegible]

御

從金剛拳至羊石印四頁言觀無之朱本有之

金剛寶イ
三昧耶

[illegible]

金剛法イ
法印

[illegible]

[illegible]

金剛羯磨イ
羯磨印

[illegible]

[illegible]

已上四印唇イ

金剛部百字明イ
金剛三昧

[illegible]

[illegible]

[illegible]

[illegible]

軌イ本

[illegible]

蓮華部三昧
百字明イ

[illegible]

[illegible]

旋轉真言

[illegible]

解拳ノ

羯磨真言

[illegible]

奉送

[illegible]

寶三昧耶ノ

寶印

[illegible]

御ノ

拍掌ノ

歡喜真言

[illegible]

本詮第一之四

阿彌陀贊

阿弥陀讃

曩謨引弭跢引婆去聲引野曩謨引弭跢引婆野麼

曬一引曩謨曩麼引進底野二合虞上聲娑上聲迦羅引答麼寧二引曩謨引弭蹄引

婆引去聲野爾切以曩上聲引野帝引寧三引素引去聲佉引去聲嚩底嫄引二合夜引彌多嚩引努鼻聲級

跛野四引素佉嚩帝引二合迦曩迦尾唧怛囉二合迦引曩南五引麼上聲努引鼻聲囉

鈴引素蘖多素帶引囉稜去聲記哩二合毗六引多嚩引室囉二合夜引答體二合切多虞娑二合

寫地引麼上聲多引七都合切鉢囉二合夜引彌擔引麼諾虞娑上聲囉怛曩二合散左挨八

大日真言

已上觀行儀軌出

略念誦　行道及草々時念誦法
先護身自器世間至被甲　次結小念金剛輪印
真言誦之　次結根本印誦根本真言加持四處
次金剛合掌置頂上誦了字廿一遍是供根法已
次結根本印念（誦）根本真言廿一遍以下不及捻珠數
自然以後隨宜行事

貞永元年十月廿八日於成多喜房書寫了　釋門遍
右梵字蓮華部心儀軌一巻以總光院藏本（元金剛三昧院藏本）寫之
新請來録并秘録云梵字蓮花部心軌二巻今以翻譯軌對
校首尾具矣亦附阿弥陀讃後人妄以二巻合一巻歟
享保八年癸卯冬十月十八日金剛峯寺沙門維寶識
右梵書以大師金界次第并翻譯軌校了　寶
享保十四己酉後九月四日以無量壽院古本對校之異本云右乃[illegible]
南山沙門[illegible]

安永二年癸巳六月於京西山善妙寺沙彌尼義文
受法主　大咏上位命而敬拜寫焉

5. Vairocana-samādhi-kalpa, a ritual

毘盧舍那三摩地儀軌

梵學津梁卷第五

本詮第一之五

毘盧遮那三摩地儀軌

[illegible]

淨三業

𑖌𑖽 𑖭𑖿𑖪 𑖥𑖯 𑖪 𑖫𑖲 𑖟𑖿𑖠𑖯𑖾 𑖭 𑖨𑖿𑖪
𑖠 𑖨𑖿𑖦𑖯𑖾 𑖭𑖿𑖪 𑖥𑖯 𑖪 𑖫𑖲 𑖟𑖿𑖠𑖺 𑖮𑖽

金剛起

𑖌𑖽 𑖪 𑖕𑖿𑖨 𑖝𑖰 𑖬𑖿𑖙

金剛持遍礼

𑖌𑖽 𑖪 𑖕𑖿𑖨 𑖪𑖰𑖾

四礼東方

𑖌𑖽 𑖭 𑖨𑖿𑖪 𑖝 𑖞𑖯 𑖐 𑖝𑖯 𑖢𑖳 𑖕𑖺 𑖢
𑖭𑖿𑖞𑖯 𑖡 𑖧𑖯 𑖝𑖿𑖦𑖯 𑖡𑖽 𑖡𑖰 𑖨𑖿𑖧𑖯 𑖝 𑖧𑖯 𑖦𑖰 𑖭 𑖨𑖿𑖪 𑖝 𑖞𑖯 𑖐 𑖝 𑖪 𑖕𑖿𑖨
𑖭 𑖝𑖿𑖪𑖯 𑖠𑖰 𑖬𑖿𑖙 𑖭𑖿𑖪 𑖦𑖯𑖽

南方

𑖌𑖽 𑖭 𑖨𑖿𑖪 𑖝 𑖞𑖯 𑖐 𑖝𑖯 𑖢𑖳 𑖕𑖯
𑖥𑖰 𑖬𑖸 𑖎𑖯 𑖧𑖯 𑖝𑖿𑖦𑖯 𑖡𑖽 𑖡𑖰 𑖨𑖿𑖧𑖯 𑖝 𑖧𑖯 𑖦𑖰 𑖭 𑖨𑖿𑖪 𑖝 𑖞𑖯 𑖐 𑖝
𑖪 𑖕𑖿𑖨 𑖨 𑖝𑖿𑖡𑖯 𑖥𑖰 𑖬𑖰𑖽 𑖓 𑖦𑖯𑖽

西方

𑖌𑖽 𑖭 𑖨𑖿𑖪 𑖝 𑖞𑖯 𑖐 𑖝𑖯
𑖢𑖳 𑖕𑖯 𑖢𑖿𑖨 𑖪 𑖨𑖿𑖝 𑖡 𑖧𑖯 𑖝𑖿𑖦𑖯 𑖡𑖽 𑖡𑖰 𑖨𑖿𑖧𑖯 𑖝 𑖧𑖯 𑖦𑖰 𑖭 𑖨𑖿𑖪 𑖝 𑖞𑖯 𑖐 𑖝

北方

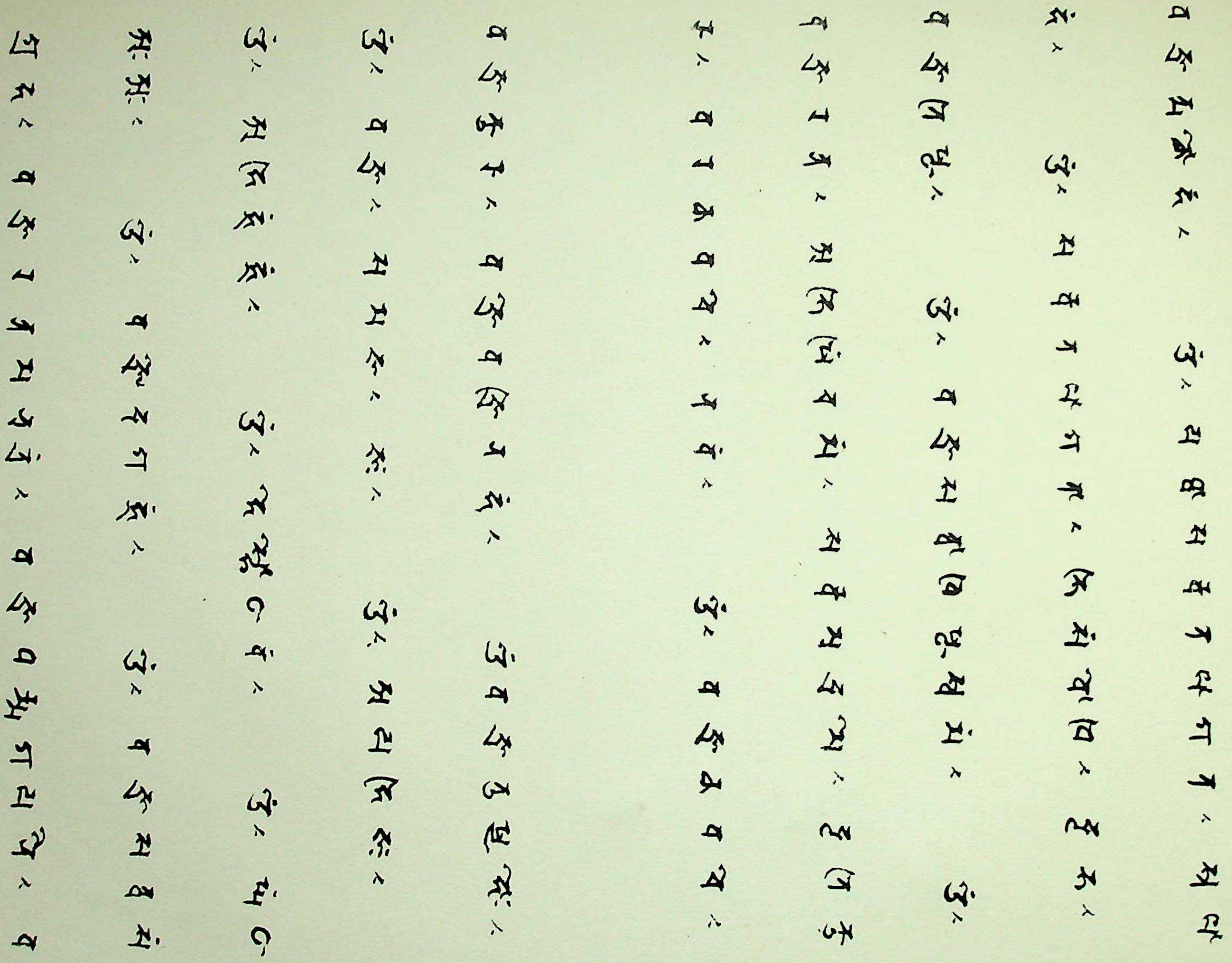
普賢三昧耶

開心

入智

合智

降三世



𑖮𑖳𑖽 𑖀𑖦𑖴𑖝𑖺𑖟𑖿𑖥𑖪 𑖌𑖽 𑖧𑖢𑖨𑖰 𑖌𑖽 𑖁
𑖨𑖎𑖿𑖬𑖿𑖝𑖲 𑖌𑖽 𑖭𑖽𑖥𑖢𑖸 𑖌𑖽 𑖢𑖟𑖿𑖦𑖰𑖡𑖰
𑖌𑖽 𑖎𑖦𑖩𑖧 𑖌𑖽 𑖭𑖐𑖨𑖰 𑖌𑖽 𑖭𑖐
𑖨𑖝𑖰

百字真言

𑖌𑖽 𑖪𑖕𑖿𑖨𑖭𑖝𑖿𑖪 𑖭𑖦𑖧𑖦𑖡𑖲𑖢𑖯𑖩𑖧
𑖪𑖕𑖿𑖨𑖭𑖝𑖿𑖪 𑖝𑖿𑖪𑖸𑖡𑖺𑖢𑖝𑖰𑖬𑖿𑖙 𑖟𑖴𑖛𑖺 𑖦𑖸 𑖥𑖪 𑖭𑖲𑖝𑖺𑖬𑖿𑖧𑖺 𑖦𑖸
𑖥𑖪 𑖀𑖡𑖲𑖨𑖎𑖿𑖝𑖺 𑖦𑖸 𑖥𑖪 𑖭𑖲𑖢𑖺𑖬𑖿𑖧𑖺 𑖦𑖸 𑖥𑖪 𑖭𑖨𑖿𑖪𑖭𑖰𑖟𑖿𑖠𑖰𑖽 𑖦𑖸
𑖢𑖿𑖨𑖧𑖓𑖿𑖔 𑖭𑖨𑖿𑖪𑖎𑖨𑖿𑖦𑖭𑖲 𑖓 𑖦𑖸 𑖓𑖰𑖝𑖿𑖝𑖽 𑖫𑖿𑖨𑖸𑖧𑖾 𑖎𑖲
𑖨𑖲 𑖮𑖳𑖽 𑖮 𑖮 𑖮 𑖮 𑖮𑖺𑖾 𑖥𑖐𑖪𑖽 𑖭𑖨𑖿𑖪𑖝𑖞𑖯𑖐𑖝 𑖪
𑖕𑖿𑖨 𑖦𑖯 𑖦𑖸 𑖦𑖲𑖗𑖿𑖓 𑖪𑖕𑖿𑖨𑖱 𑖥𑖪 𑖦𑖮𑖯𑖭𑖦𑖧𑖭𑖝𑖿𑖪 𑖁𑖾
𑖌𑖽 𑖪𑖕𑖿𑖨𑖠𑖯𑖝𑖲 𑖪𑖽 𑖌𑖽 𑖮𑖿𑖨𑖱𑖾 𑖭𑖦𑖭𑖦𑖧𑖩

[illegible]

[illegible]

普賢行願讚

異本之一

梵學津梁卷第六

本詮第一之六

普賢行願讃　異本之一

歸 普 賢 乃至 所 有 十方

世 一切 三 世 人 師子 彼等 我

禮 一切 无 盡 身 語 意 清 淨

塵 如 身 禮 一切 佛 我 作

一切 佛 對 如 意 賢 行 願

方 一 塵 端 波 佛 佛

生 其 中 如 是 无 盡 法 界

一切 勝 信 遍滿 佛 彼

類 海 一切 色 以

佛 功德 我 彼 善誓 我讚 感得

花 勝 髮 勝 意樂 塗香

以 勝 一切 寂勝 莊嚴 以 勝 供養

彼 禮 衣裳 勝 以 勝

末香 鬘 以 勝 須彌 山 煌 以 勝

香 以 勝 供養 彼 佛 我 禮 有

无上 供養 廣大 彼 甚深 一切 佛

賢 行 深 信 力 供養

羅首胃貪瞋癡皆由身
口意亦然彼對前陳說我悉皆
所有十方福群生學无辟
支佛佛彼一切佛彼隨
喜我皆悉所有十方世燈
菩提覺悟无导燈彼等一切勸
請我尊輪无上願轉所有
涅槃欲者對彼勸請我合掌作
剎塵如劫願一切群生利
益安樂礼拜供懺悔為隨喜

勸請　成善哉積集

少　菩提　迴向　皆悉一切　一切學

學　尚　賢行　聞滿　尚俱

養願　為過去　佛　所有住　十方

世　所有未來　速疾　為滿　意

證　佛　所有十方刹　清

淨　為　廣大　菩提樹王　至

佛　佛子　為　聞滿　所有十

方　衆生　彼安樂　為无病　一切

法　善　願為　願如希望

菩提行 我 行 行 為 宿命

趣 於 一切生 於 死生 出家

我 常 戒 行 无 垢 清淨

常 无缺 无孔 我 行 天 音 以

龍 以 音 夜叉 鳩槃荼 人 以 言音 衆

多 一切 群生 言音 一切 音 音 我演說 法

勝妙 波羅蜜多 諸 相應 菩提 心

多生 迷惑 所有 罪 障 彼皆

滅盡 無 為 无餘 於業 於煩惱 於魔道

世間 於趣 解脫 我行 蓮華 如 水

於 不染 日 月 虛空 不著 一切

惡趣苦 息 一切 所喜樂 令住

一切生 刹為我行 乃至 劫大海

方於 衆生 行隨順 菩提

行 圓滿 當 賢行 極終 當

一切未來 劫 我行 行有 同類

我 與 彼 聚 當 為 身語

口唯 心體 一 行 願 [illegible]

所有 善友 我 益 欲 頭

現 常 共彼聚曾 常 為 彼

我不欺誑生對面常我見

佛子共世尊欲共供養

作廣大劫無億持

當佛之妙法菩提行光顯

當清淨我角

諸有中流常福

又諸又無遍得證惠方便三時

解脫一切德為無盡藏一塵

如剎衍波剎那佛佛子

共生中菩提行當七

如是无餘一切方處毛端三

世量佛海并剎海我入

行劫海音聲海以

一切佛清淨一切群生知音意樂

佛辭才常彼無盡言

聲於一切三世去佛輪理趣

轉我慧力我入

一剎那瞬未來一切劫入我

當所有劫三世量剎處

眼入我所有三世過去人師子

我見一剎那波境中我入常

剎行解力所有三世四剎

嚴我於彼出生一塵剎四

盡方入剎佛

世燈彼等覺法輪

轉涅槃示現究竟清淨

住諸尊神通力普遍進疾以

乘門以行力普

功德慈普諸力

普功嚴慧力以无着行

智方便三昧力 以 菩提力積集

當業力 圓淨 當 煩惱力

摧伏當 魔力 无力 作 當

滿 醒 一切 剎海 清淨 令

當 眾生海 度 令 當 三 海

令見 當 測量 令當

行海 清淨 當 願 海 滿

當 佛海 劫

海 我 无邊 所有 應 過去 佛 眾

菩提行 願 彼 我 滿 一

切无餘 賢 行 開悟 菩提 長是
子 一切佛 是 常 普 能 賢
彼智之 同分 行 所 迴向 善
此 身之語意之 清淨 行 清淨
及刹土清淨 如彼 迴向 賢 智之
亦復為等 我 如 賢 行 普
端嚴 妙吉祥 願 餘 我 一切 未來
劫 滿 彼事 一切 願
行 量 為 行 於 不量 等
德 无量 行 住 知 我一

切 遊戲 領受 大生 盡 虛空之身 衆

[illegible]

生无能 盡亦如是業 業煩惱 大生

[illegible]

盡 我 願

[illegible]

无量 寶 莊嚴 與 佛 大

[illegible]

妙 人 樂 殊勝 刹塵 如 劫 與

[illegible]

若 此 迴向 王 聞 若

[illegible]

殊勝信 菩 隨 求求 當

[illegible]

遠離 彼為

[illegible]

惡趣 遠離 彼為 惡友 速 并見

[illegible]

彼 无量光 東此 贊 行 願

[illegible]

利 善得 治 彼 善來 彼此 人

生 如 彼 普遍 贊 彼亦 如 不

分 為 罪 五 无間 以

不智 由 所作 彼此 誦

時 衰盡 色相

具 色 姓 為 具 外道

魔 无 摧 供養 為并 一切 三世

速疾 去 菩提樹 王 已 坐

悟 菩提轉 轉 摧

魔 并 一切 善此 贊 行

轉 說 佛 如

此 中受報 菩提寂勝 慈 妙

吾 如 知 彼 念 如

彼 我阿 當 迴 光

此 一切 一切三世往 佛 及 所迴

色 勝 彼 我 善 此

切 迴向 我勝 此之臨終時 時 作 我

時 障 退 一切 對面

見 彼无量光 彼 樂 具 土 往

彼 到 此 願 一 遍現 一切為

齊集 彼 我 圓滿 无 衆生
利益 作 乃至 世間 彼 佛 集會 端嚴悦
意處 蓮花 勝 妙 生 授記
於 得 於 佛之
利益 多 我 作 方 十
於 慧 隨 行 願
所善 我 積集 所有 一 剎那 如 作
意 一切 由 此福之生 端嚴 願 隨 行
迴向 所得 福 无量 極 殊勝

由此群生頓悟畧說沉溺　願去无量光

殊勝如是

賢　行　名　聖　善　賢　願　畢

大　願

普賢菩薩行願讚一卷

欲念普賢菩薩行願讚先念此真言

曩莫，悉底哩野四合　地尾迦南，怛他蘖多喃　唵阿

戍嚩囉吠假你娑嚩賀

念行願了又念此真言

曩莫　悉底里野四合　地尾迦南　怛他蘖多南　唵三滿多

識弭寧印捺羅二合惹攞野娑嚩賀

貞永元年十月廿九日於成多喜房書寫了

釋門[illegible]

同年十一月一日相當先師御遠忌開題了

一校了

安永二年癸巳六月於京西山善妙寺沙彌尼義文

受法主　大咊上位希而敬拜寫焉

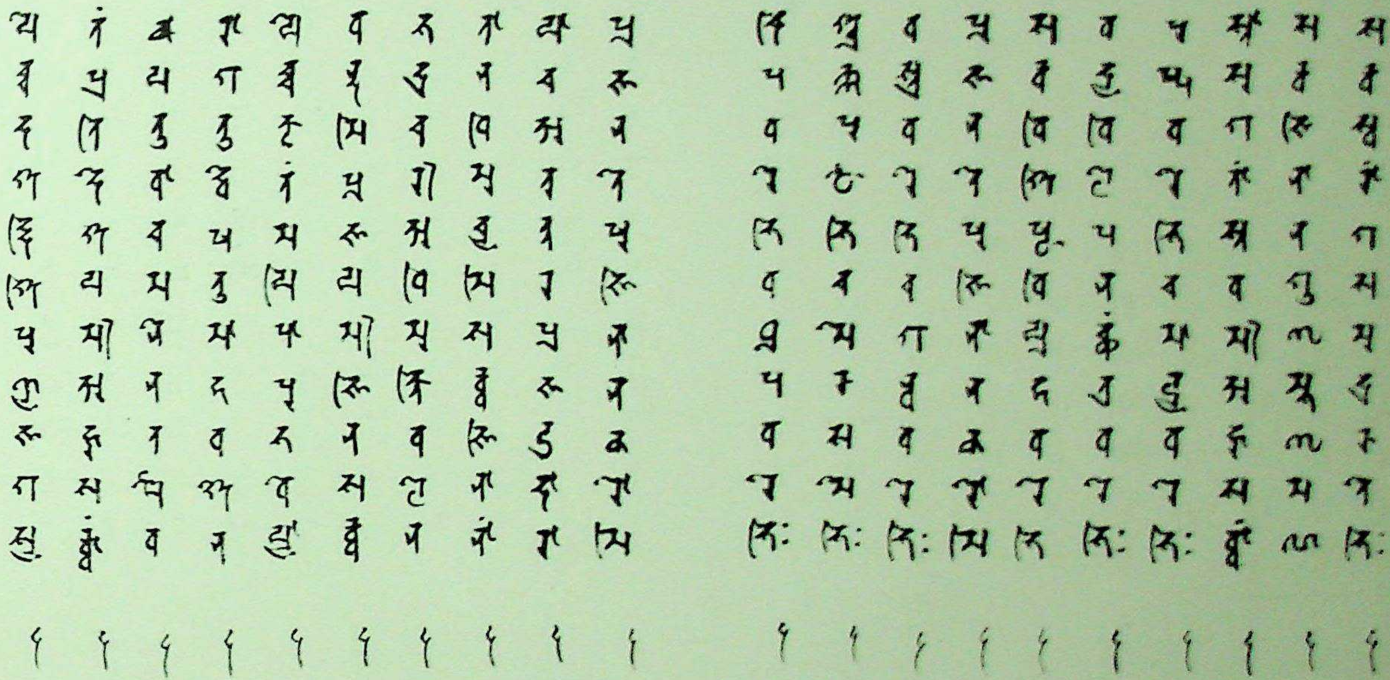
普賢行願讃

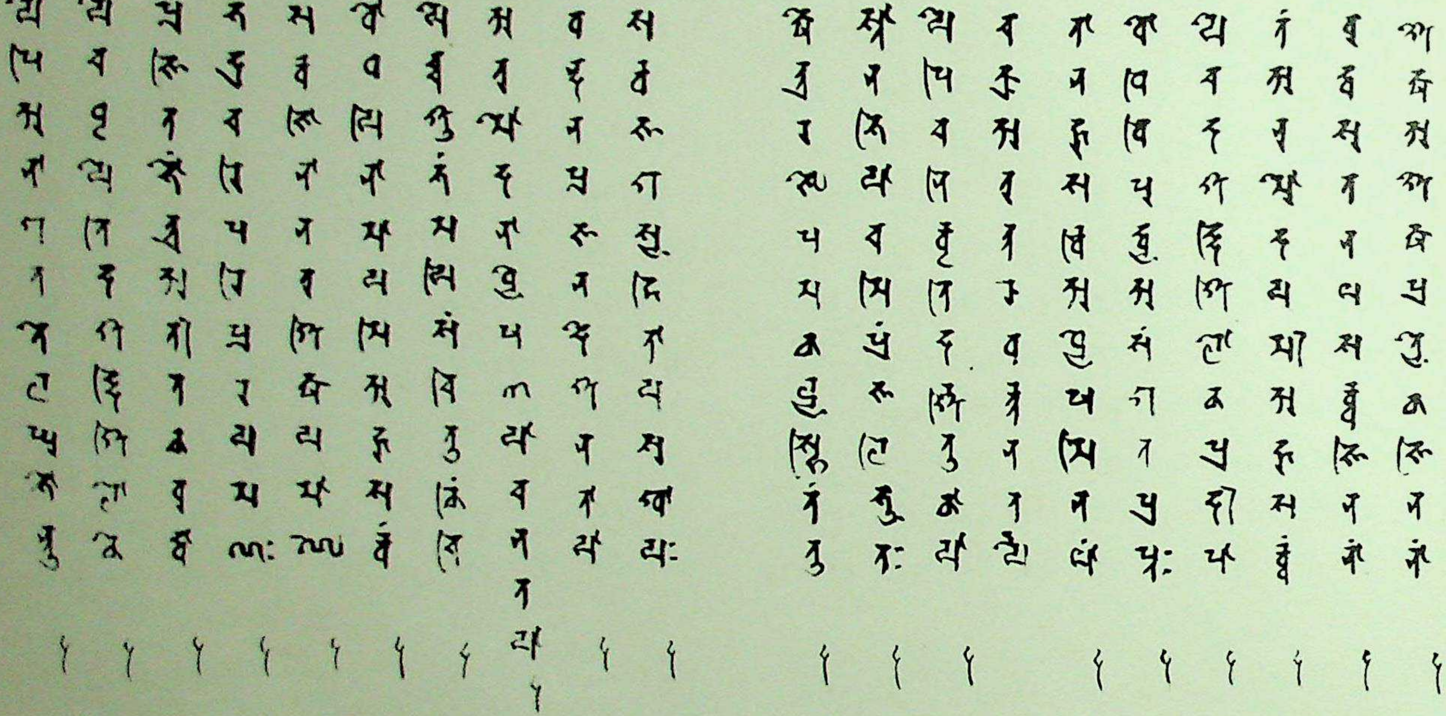
無量壽院本

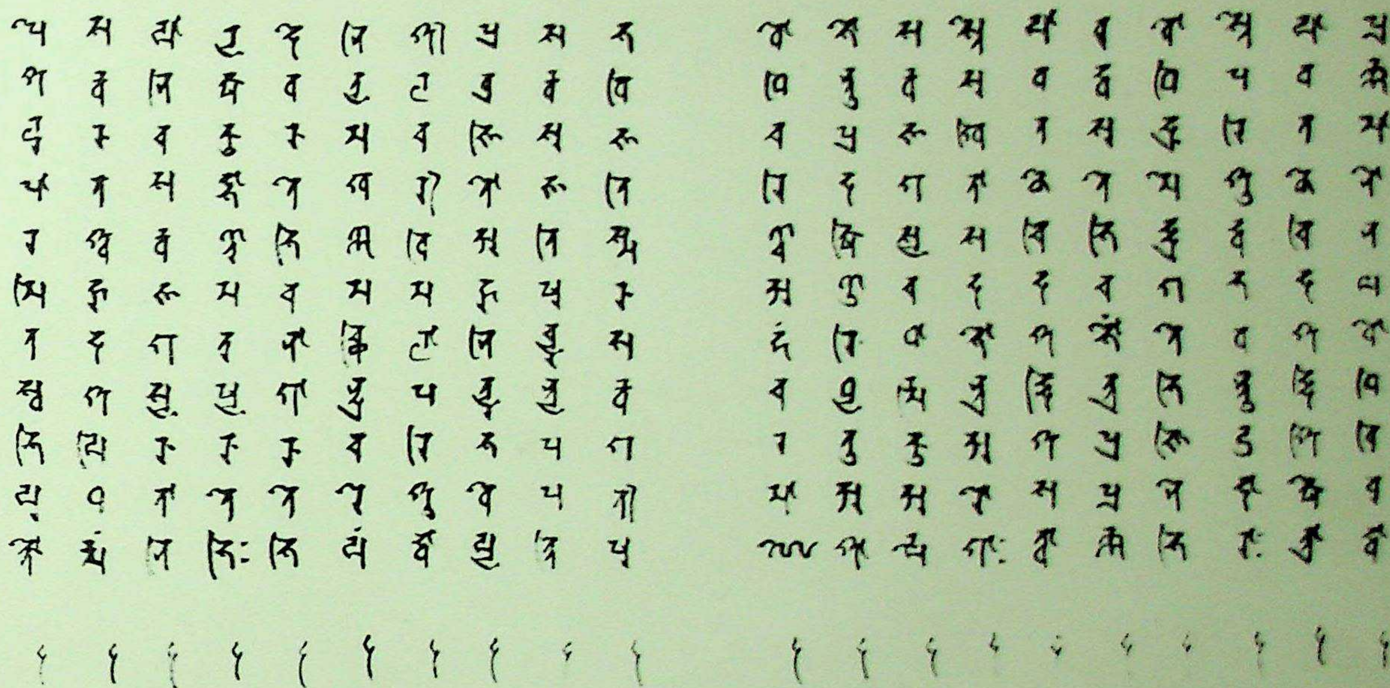
梵學津梁卷第七

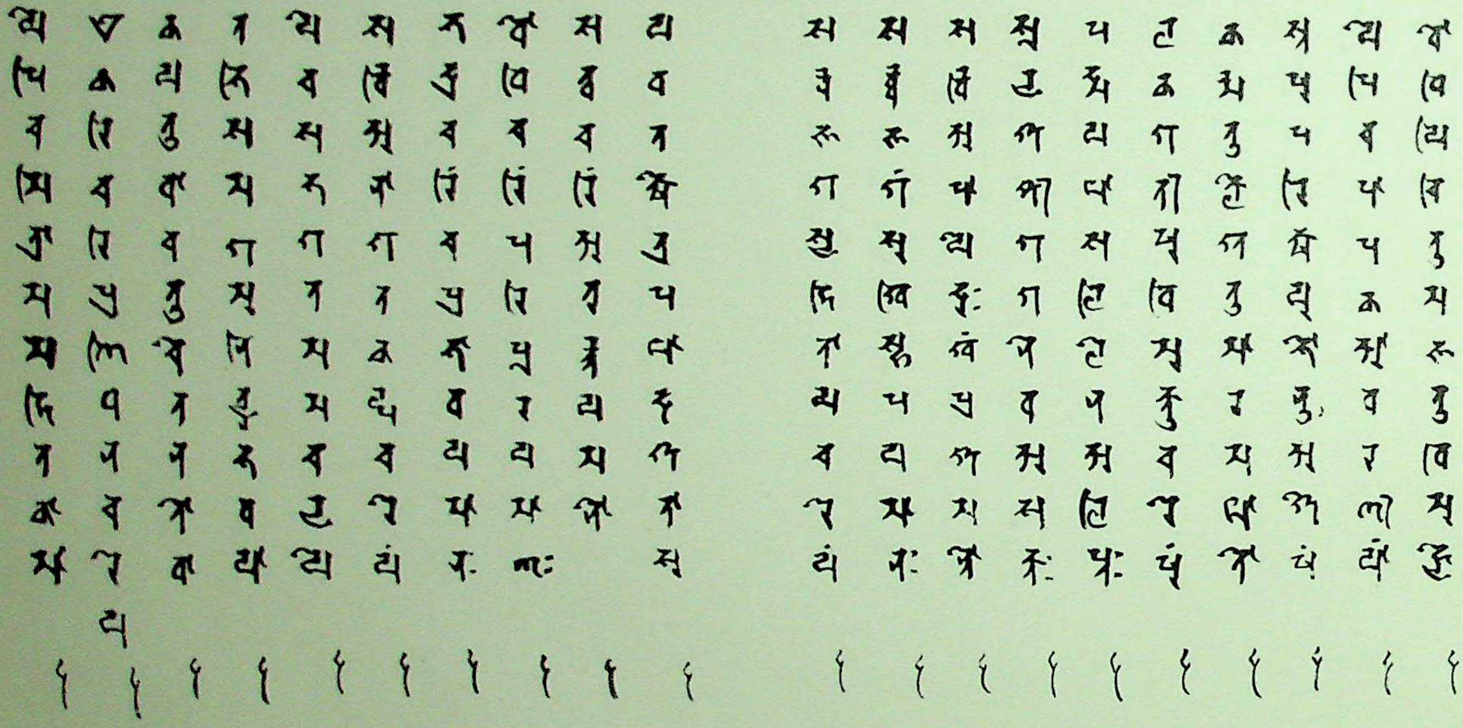
本詮第一之六 梵

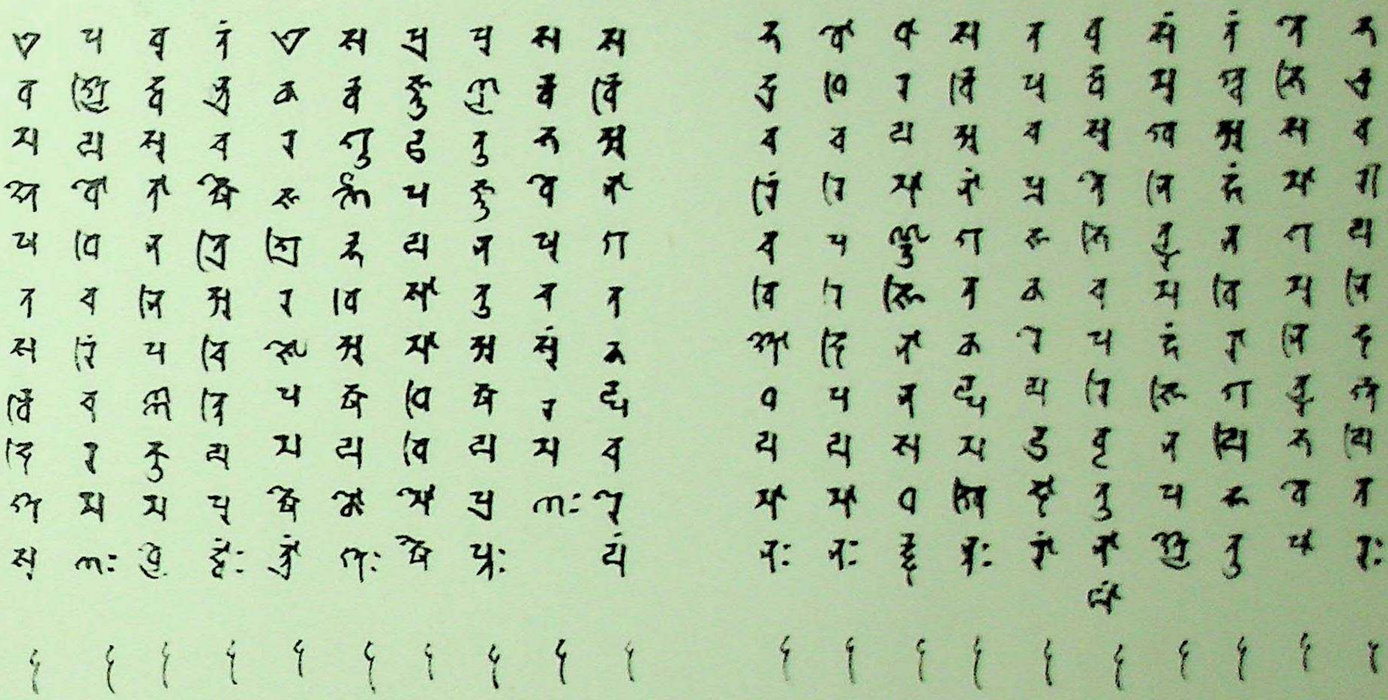
普賢行願讃 異本之二

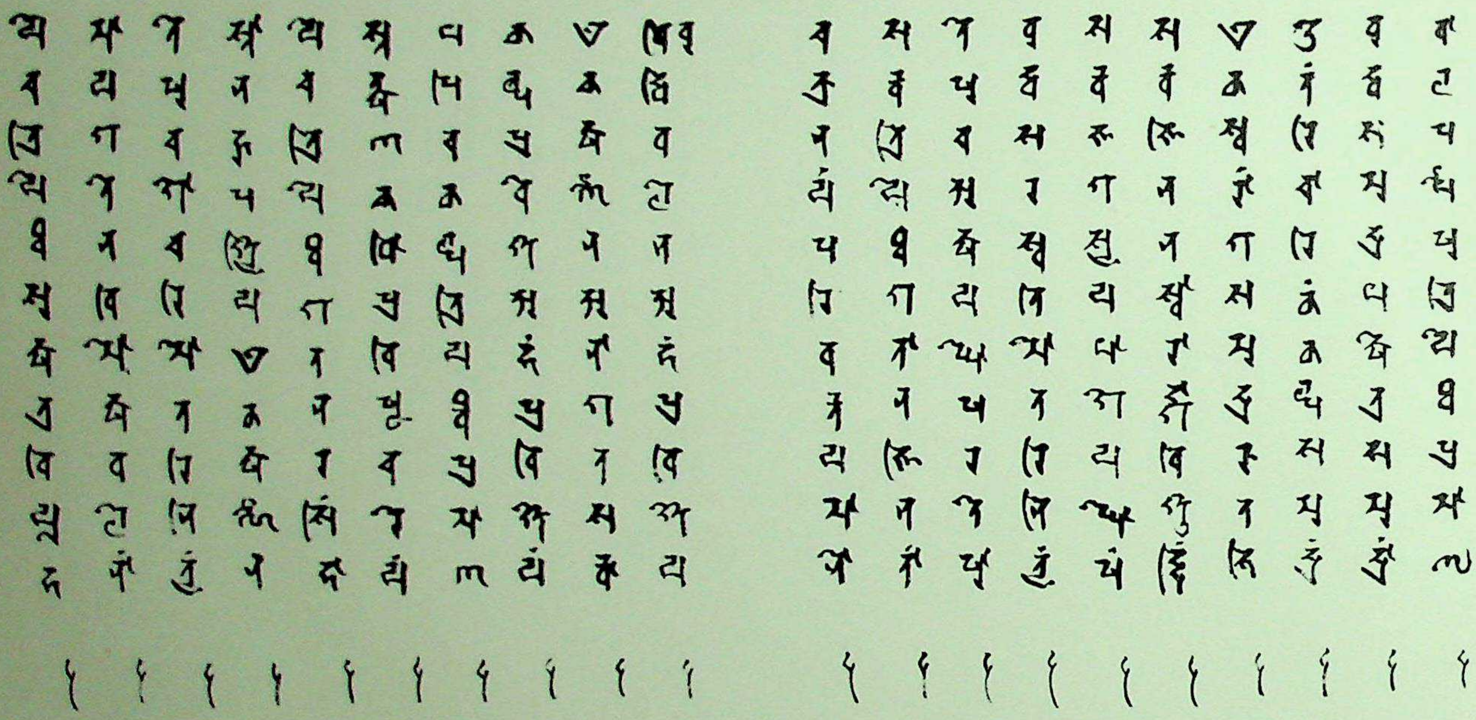


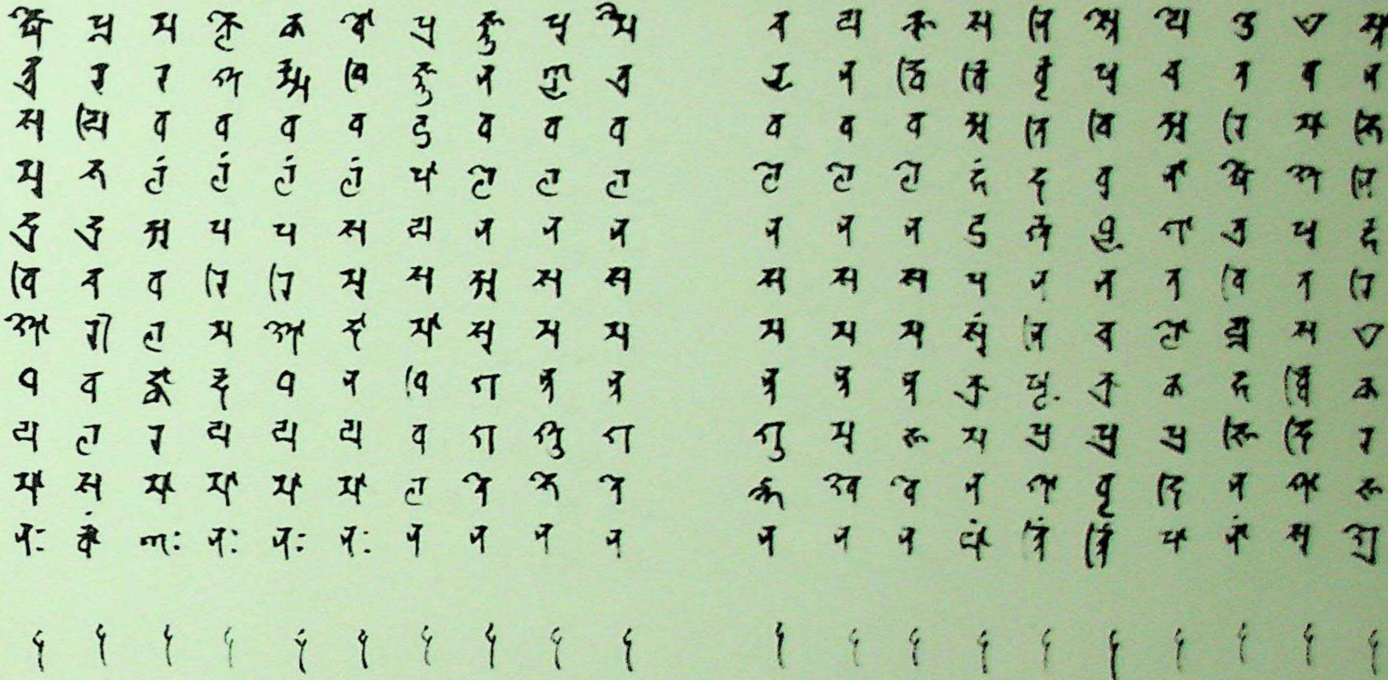


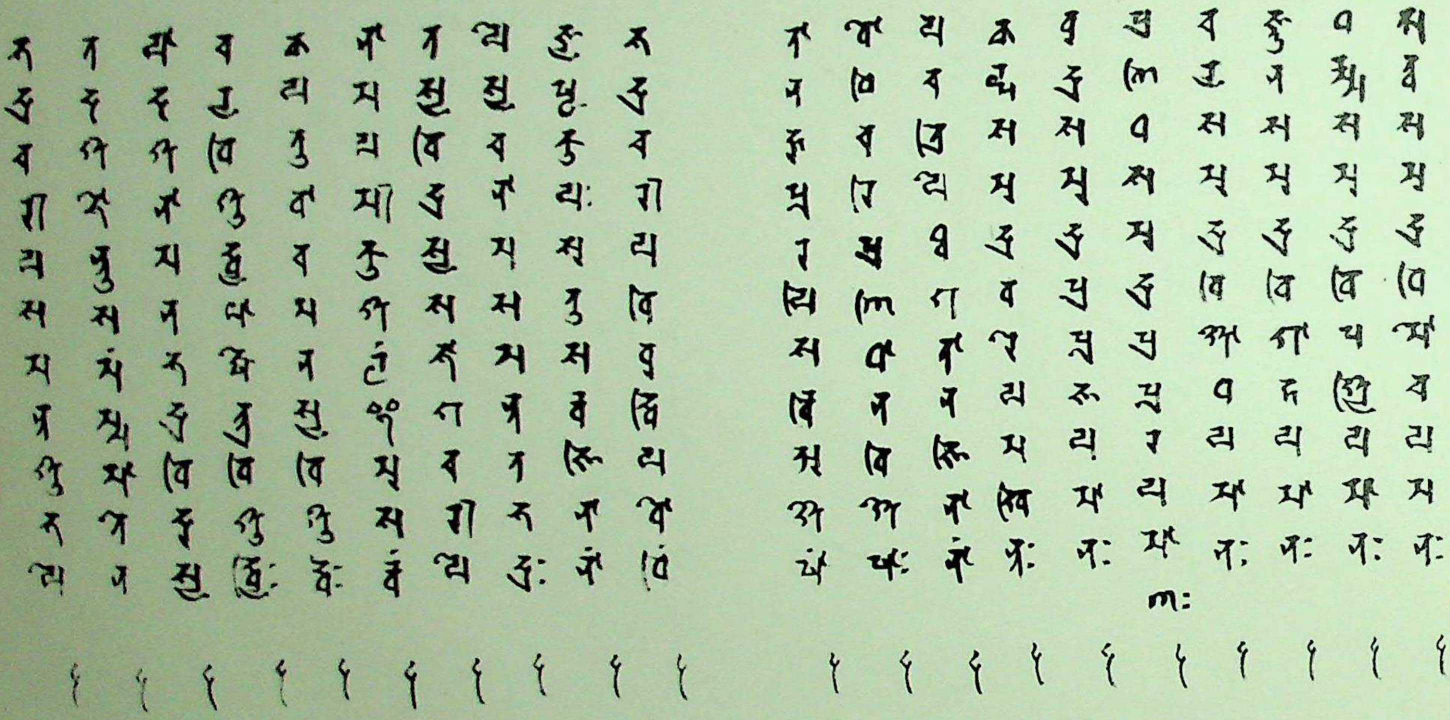


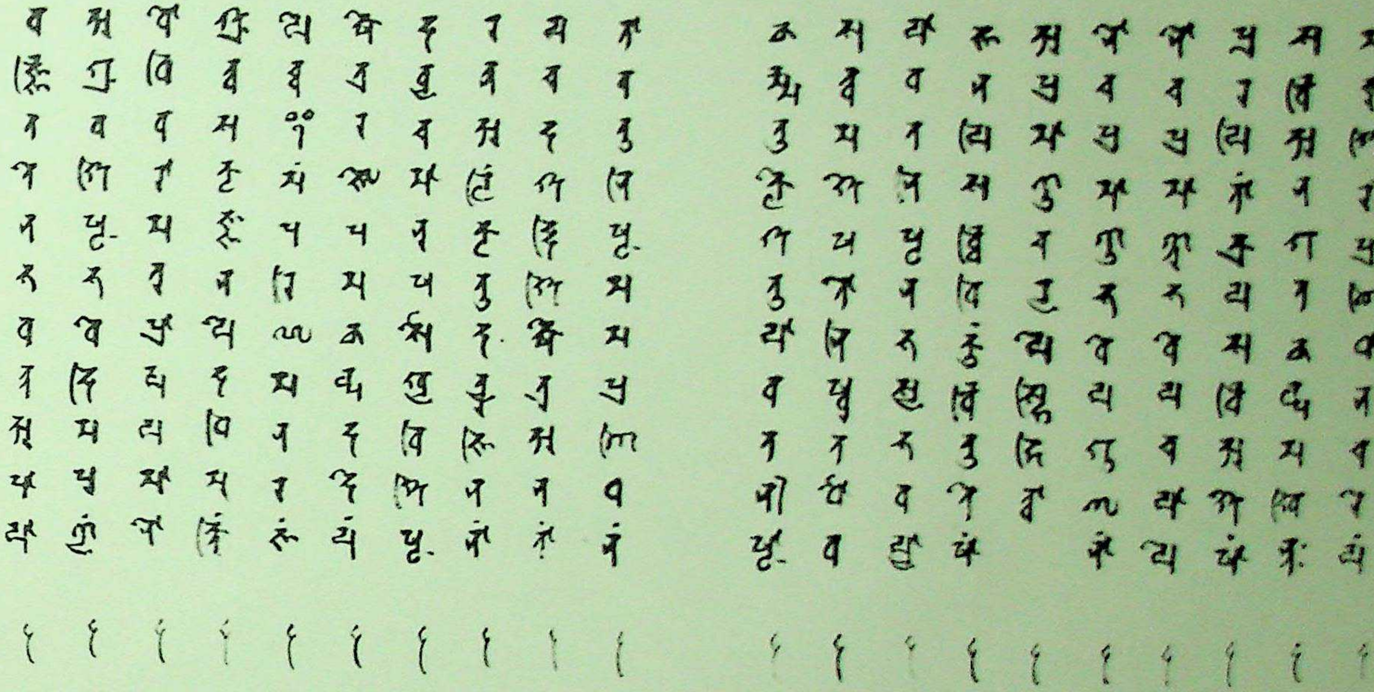


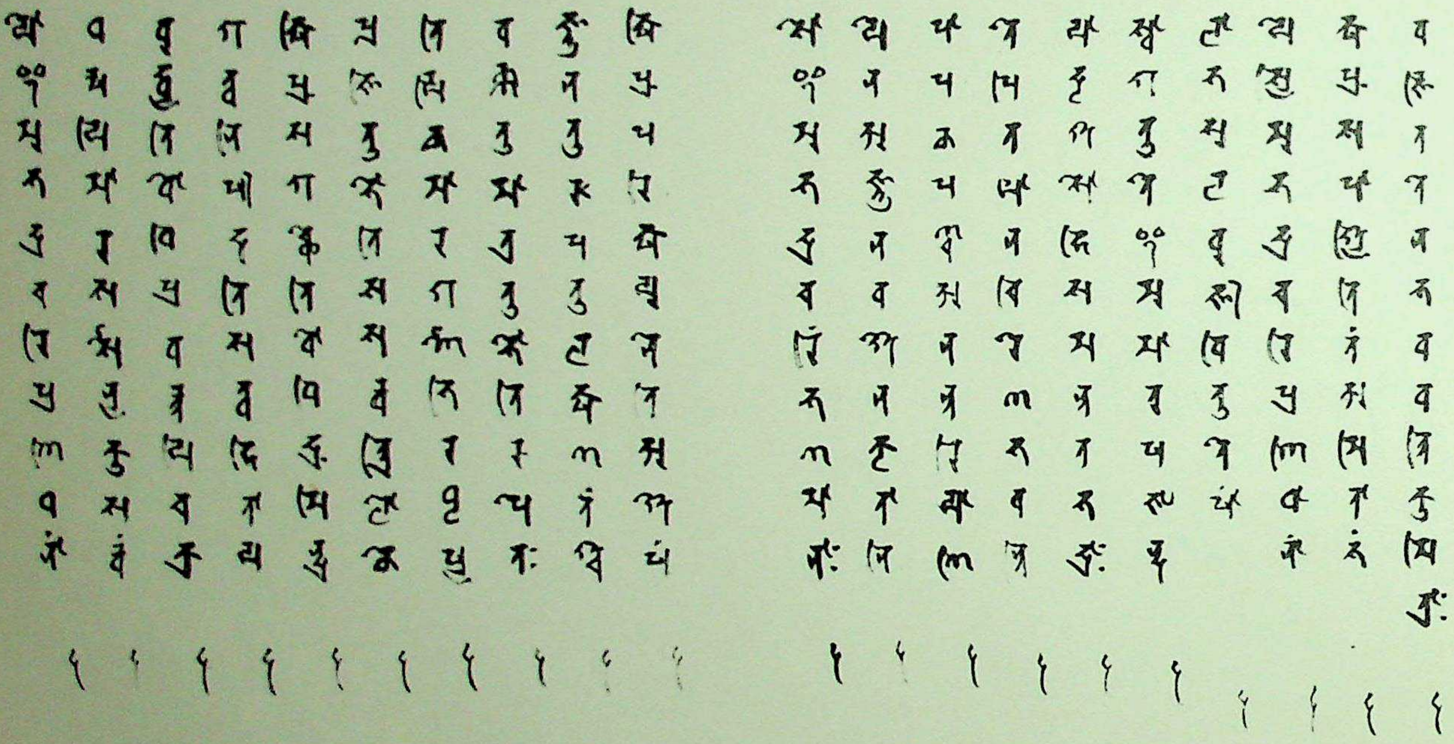


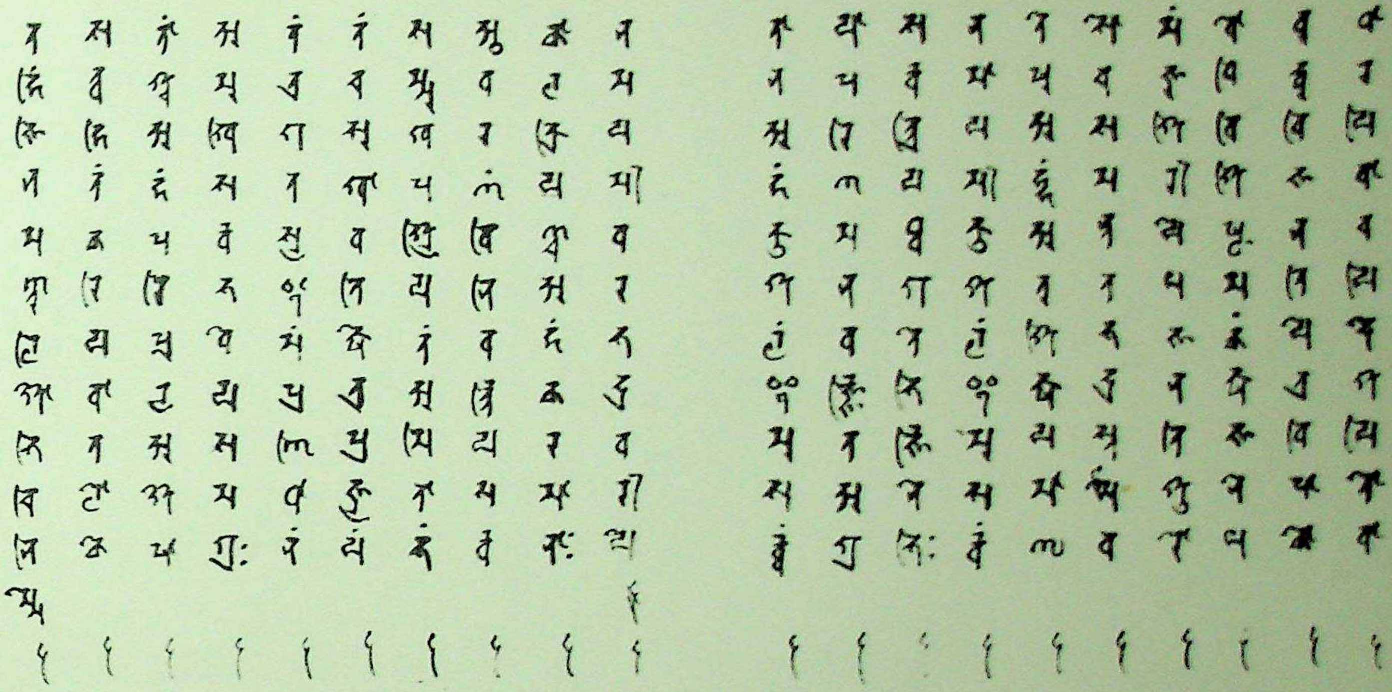


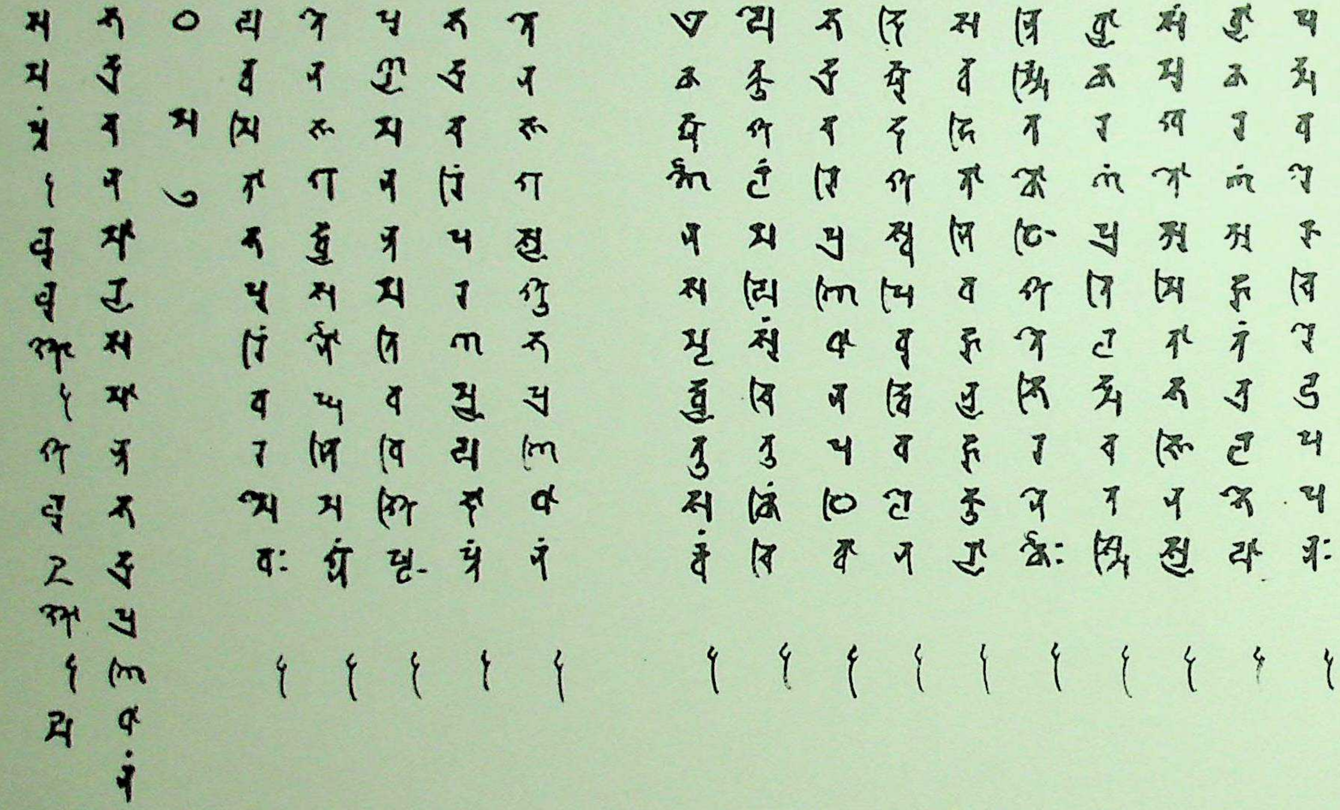












高埜大師御本云々

件本西酉法眼在之云云以般若寺僧正本一交了

寛元々年六月十六日於西山法華寺以松橋本書之了

佛子頼―

9. Samantabhadra-caryā-praṇidhāna

普賢行願贊

梵學津梁卷第九

本詮第一之六

普賢行願讃 異本之四

歸命

普 賢

乃至 所有 十 方 世　一切 三 世 人 師子

彼皆 礼 我 一切 无盡　身 語 意 清淨

土 塵 如 身 礼　一切 佛 作 礼

一切 佛 對 面 意　賢 行 願 力

一 塵 端 塵 如 佛　佛 子 坐 其中

teṣu ca akṣaya varṇasamudrān | sarvasvarāṅgasamudrarutebhiḥ |

讚 無 盡 法 譽 一 勝 傳 圓 佛 海

gaṇa varṇa akṣayasāgaravarṇān | sarvasvarāṅgasamudrarutebhiḥ |

彼 無 盡 讚 海 一 舌 海 音

sarvajinān guṇa bhāṣamāṇaḥ | tān sugatān stavamī ahu sarvān |

一 佛 功 德 稱 揚 我 彼 善 逝 讚 我 皆

puṣpavarebhi ca mālyavarebhiḥ | vādyavilepanachatravarebhiḥ |

花 勝 以 鬘 勝 音 樂 塗 香 傘 勝 以

sarvaviśiṣṭaviyūhavarebhiḥ | pūjana teṣu jināna karomi |

一 最 勝 莊 嚴 勝 以 供 養 彼 佛 礼

vastravarebhi ca gandhavarebhiḥ | cūrṇapuṭebhi ca merusamebhiḥ |

衣 裳 勝 以 香 勝 以 末 香 袋 須 彌 勝

dīpavarebhi ca dhūpavarebhiḥ | pūjana teṣu jināna karomi |

燈 勝 以 香 勝 以 供 養 彼 佛 礼

yā ca anuttara pūja udārā | tān adhimucyami sarvajinānām |

bhadracarī adhimukti balena | vandami pūjayamī jina sarvān |

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

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[illegible]

[illegible]

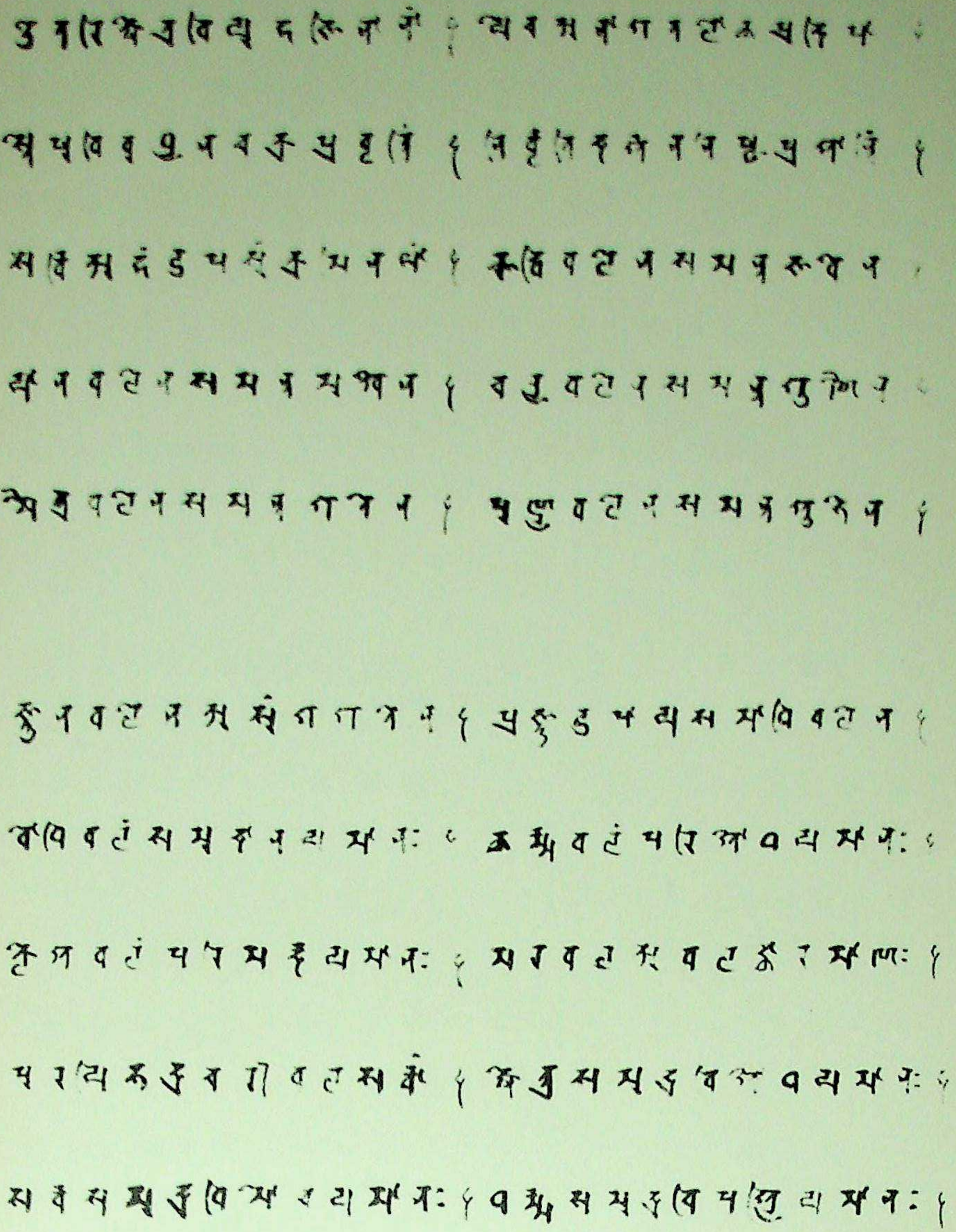
[illegible]

[illegible]

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[illegible]

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[illegible]

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[illegible]

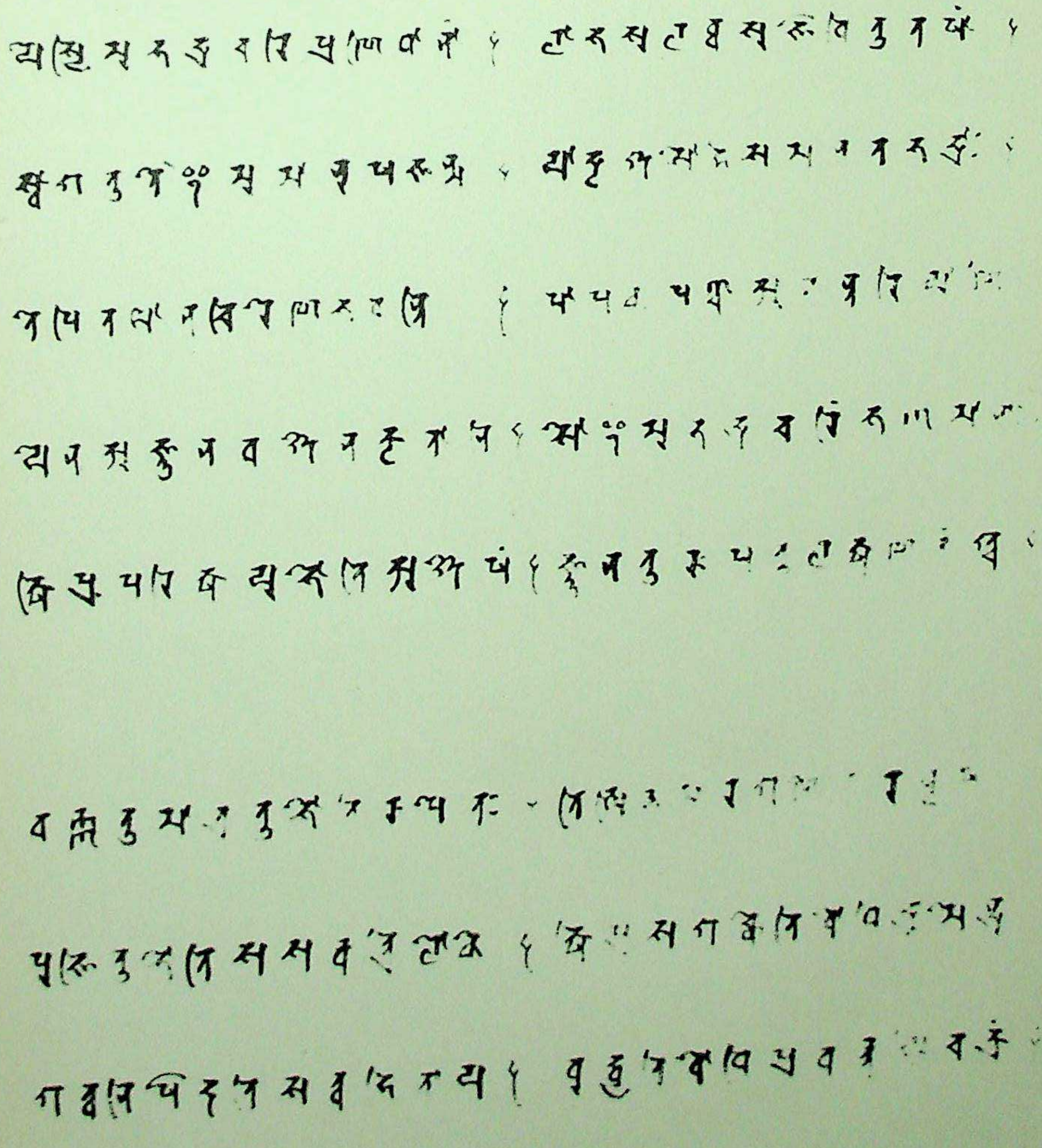
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]



[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

寛保癸亥冬寫攝州小曽根村一向宗僧海輪所持本也

小比丘[illegible]敬記

8. Mantra of Buddhoṣṇīṣa

2. Mahāratnakūṭa

4. Sahasra-bhuja (1000-armed) Amṛtakuṇḍalin

5. Mangala-stotra

6. Vimalaprabha-dhāraṇī

大佛頂、
大寶樓閣
千臂軍荼利、吉慶讚、
無垢淨光陀羅尼
合一巻

梵學津梁巻第八

本詮第一之七

大佛頂真言

敬礼一切諸佛及菩薩衆

次別礼曰

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

明能除諸難之中人以初句稱本尊名號能除名民
止防鋪勤初稱曰

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

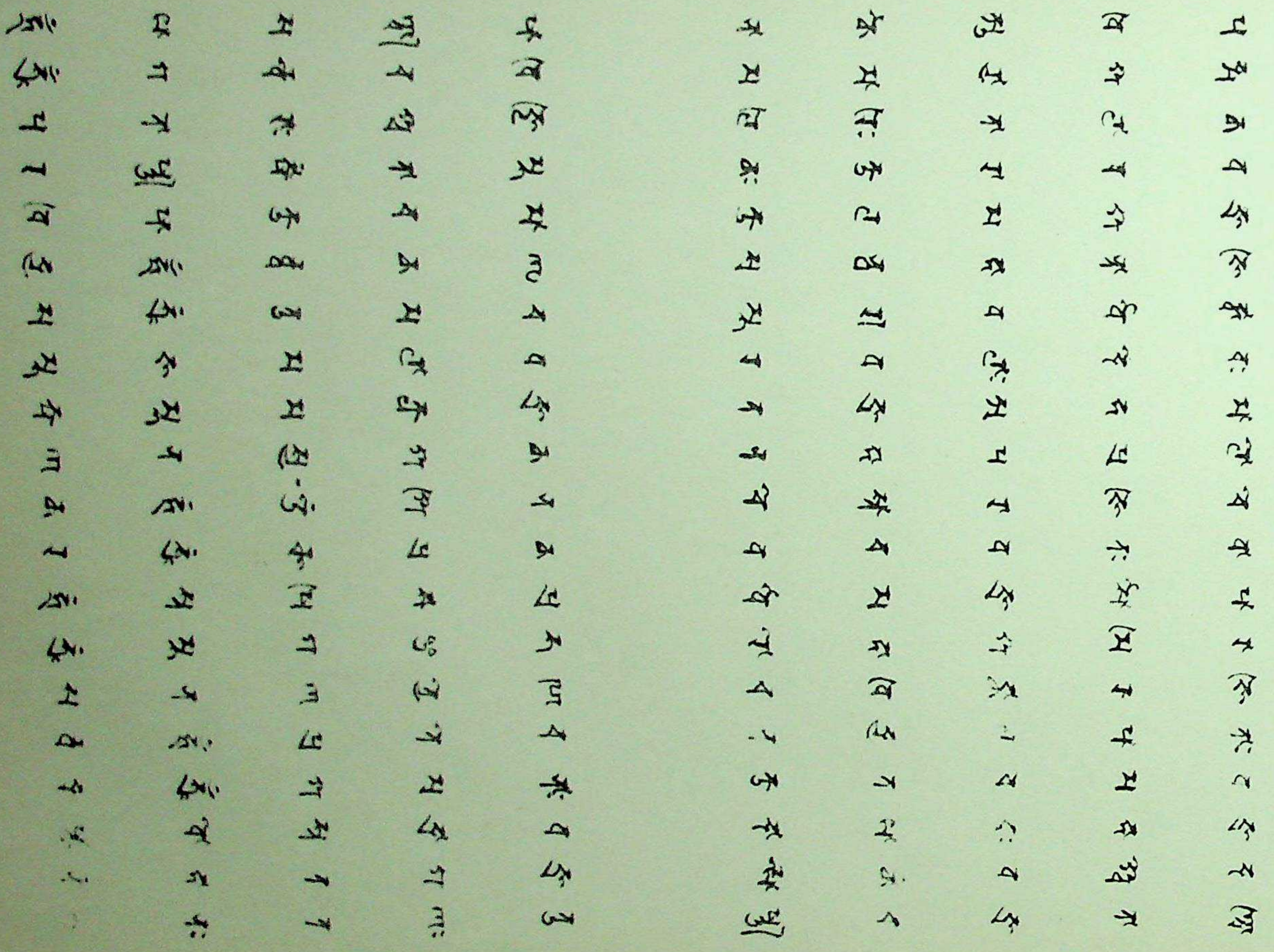
[illegible]

列諸護者曰

[illegible]

[illegible]

[illegible]



[illegible]

[illegible]

[illegible]

[illegible] 祈願曰

普通成就佛頂段於中有四一嘆本尊名稱二明所住壇場三說咒曰祈願初嘆本尊曰

[illegible]

[illegible]

[illegible] 明所住壇場曰 說咒曰祈願曰

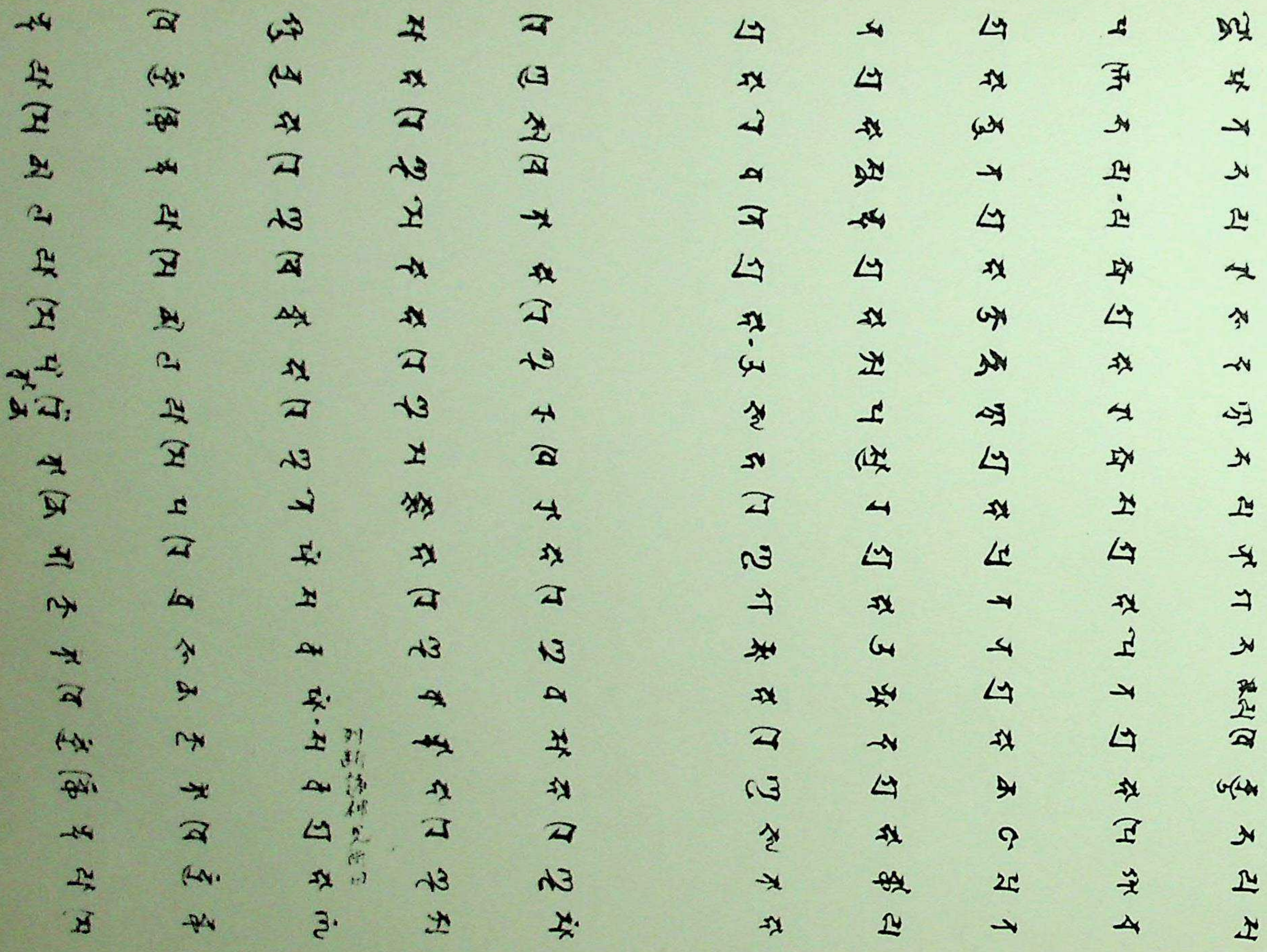
白傘蓋佛頂并光聚佛頂段於中有七

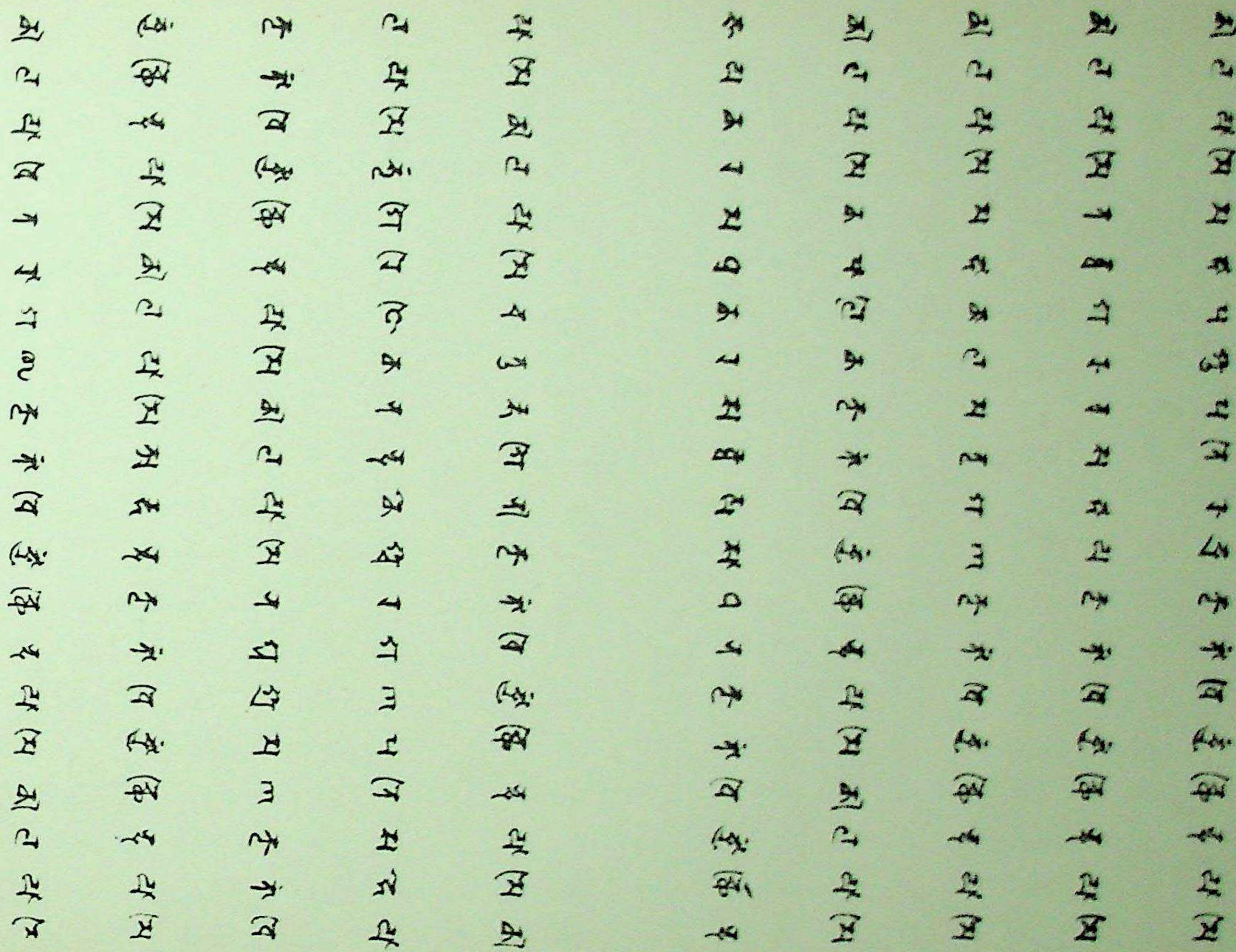
[illegible]

一列諸難二列諸鬼宗三列諸食鬼四列斷諸神咒術五祈願六頂礼本尊七說咒除難初列諸難曰

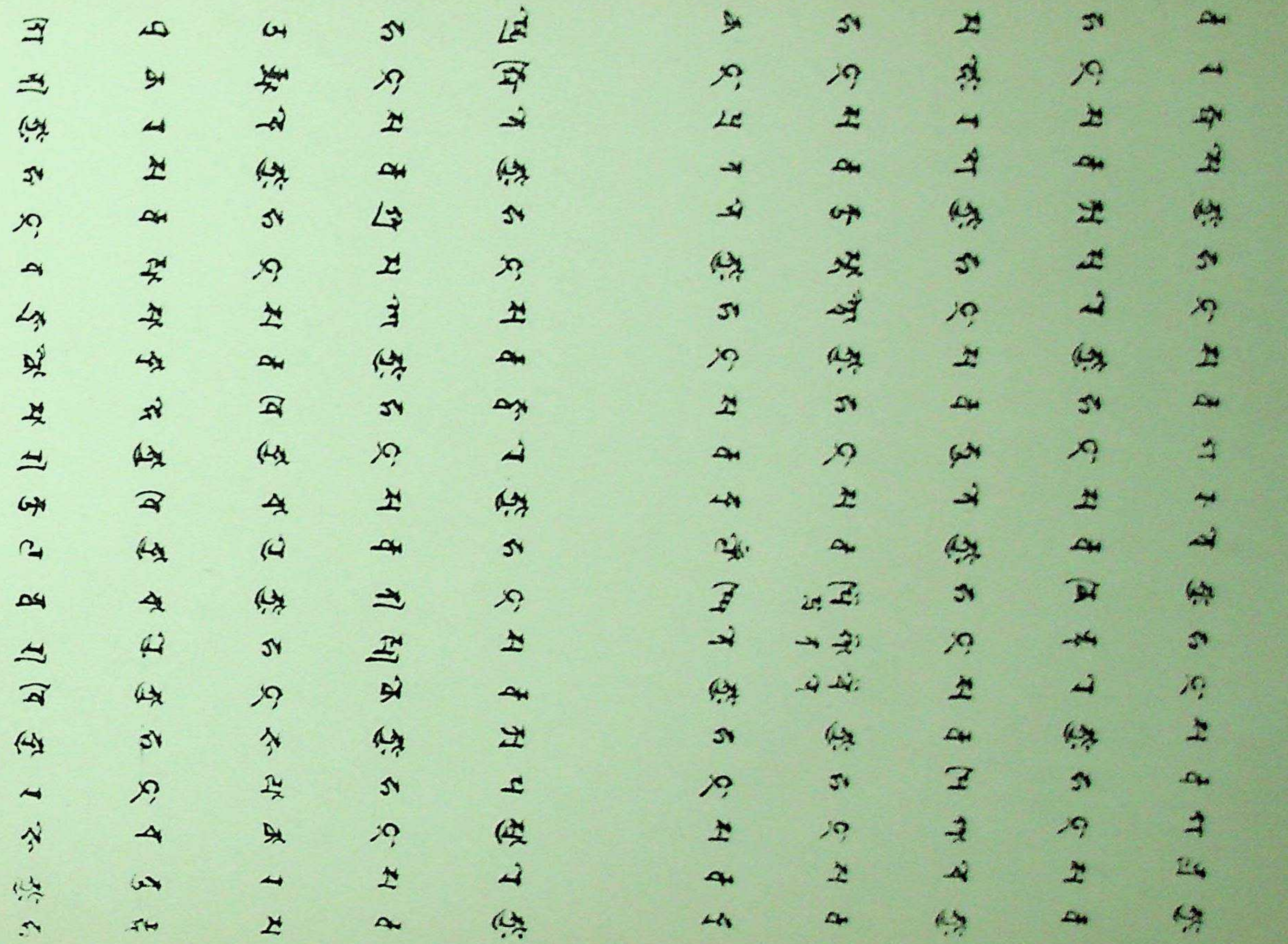
[illegible]

[illegible]





祈願日



[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

新本佛頂役於中有十二初列於自己生惡心之類二列食鬼三列惡鬼類所統宗心列虎鬼等

[illegible]

熱病五列諸癘乃大列鬼類等七列瘧類八列災難等九明能除諸難之德十明結方隅界

[illegible]

之限量并轉作障者之支分十一正說真言除難結界結縛也十二解除敬禮本尊曰

[illegible]

吉今自己成就等竟打判我自己生意心已頓曰

[illegible]

[illegible]

判意心無頓而燒曰

[illegible]

[illegible]

[illegible]

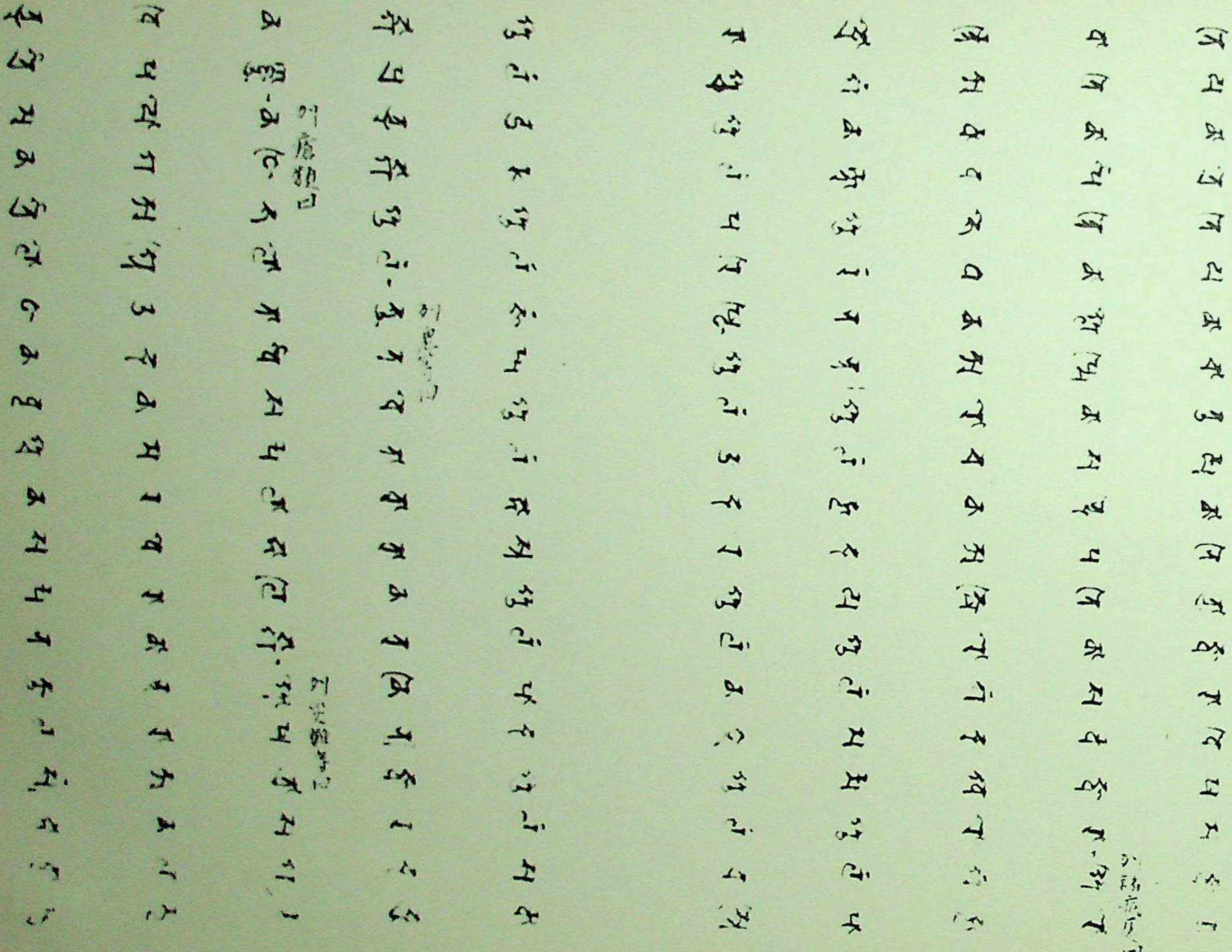
[illegible]

[illegible]

[illegible]

[illegible]

判鹿鬼等執病曰



大佛頂如來頂髻白蓋陀羅尼一遍 首 異本 已竟

安永二年癸巳六月於京西山善妙寺沙弥尼義文

受法主　大咊上位命而敬拜寫焉

梵學津梁卷第十二

本詮第一之十

大寶樓閣真言

[illegible]

[illegible]

[illegible]

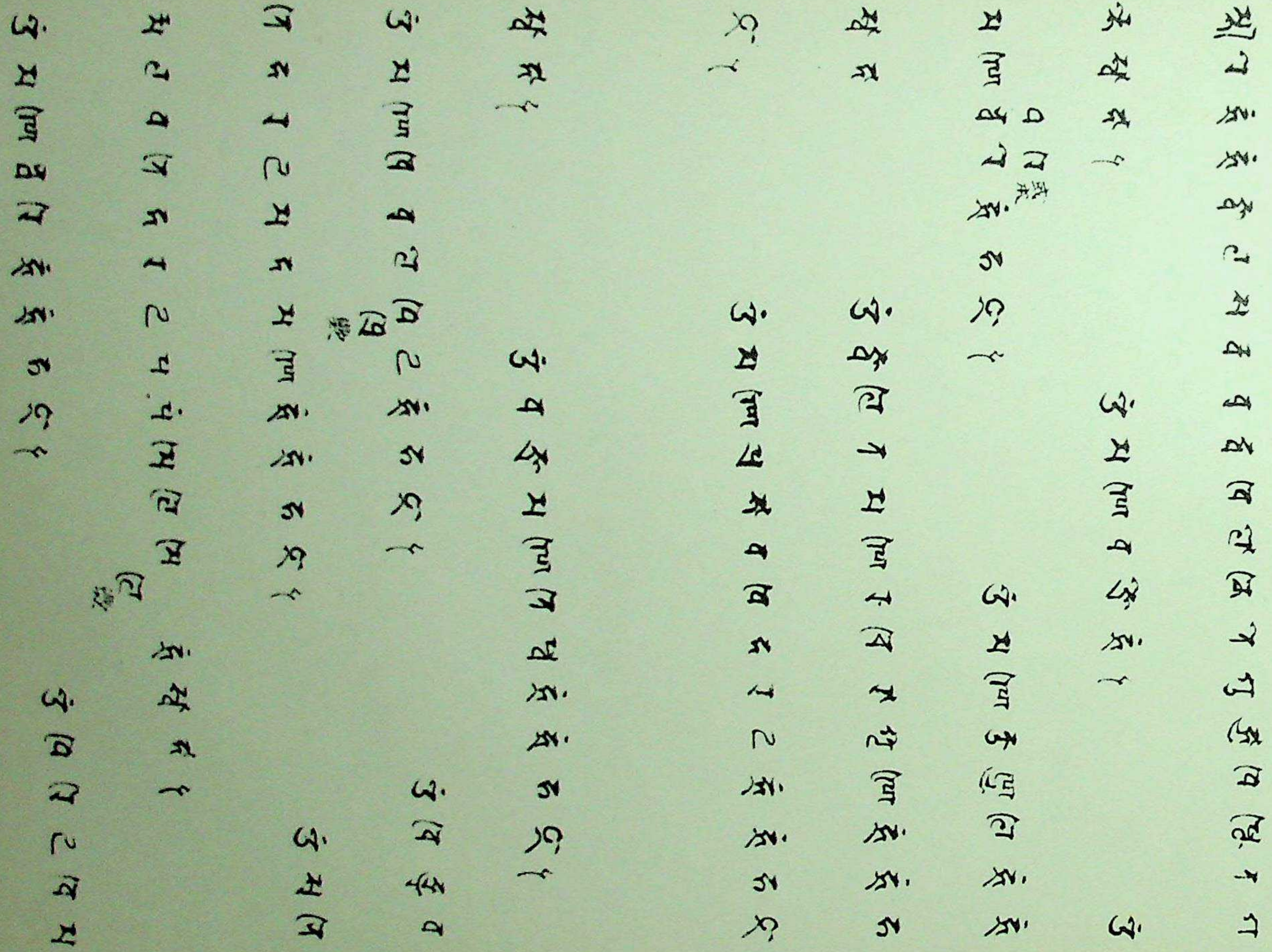
[illegible] 此言末不足

[illegible]

[illegible]

[illegible]

[illegible]



ओं स वं न प ग न व ह त क रि हूं हूं फ ट् ।

ओं स वं न प ग न ग वि ष रु म कि हूं हूं ।

ओं हे ले न म कि स उ हु ङ कि ष्ट र कि हूं ।

ओं हे लि न बि ग र व ष्ट र कि वि ग रि हूं ।

ओं प्र व र गु व दि य व त हूं हूं फ ट् ।

ओं स ह स्य कि प्र र ल व र ङ हं ए हूं हूं ।

ओं हे त ष्ट र ग ग य प्र क र कि हूं हूं हूं ॰

ओं व रु म कि ओं ग द र म कि प्र व वि ल हूं

ओं स प्र व श्रि न व क र कि रि हूं हूं फ ट् ।

ओं स ट न ल ग न क ग म कि म कि स्वा हा ।

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

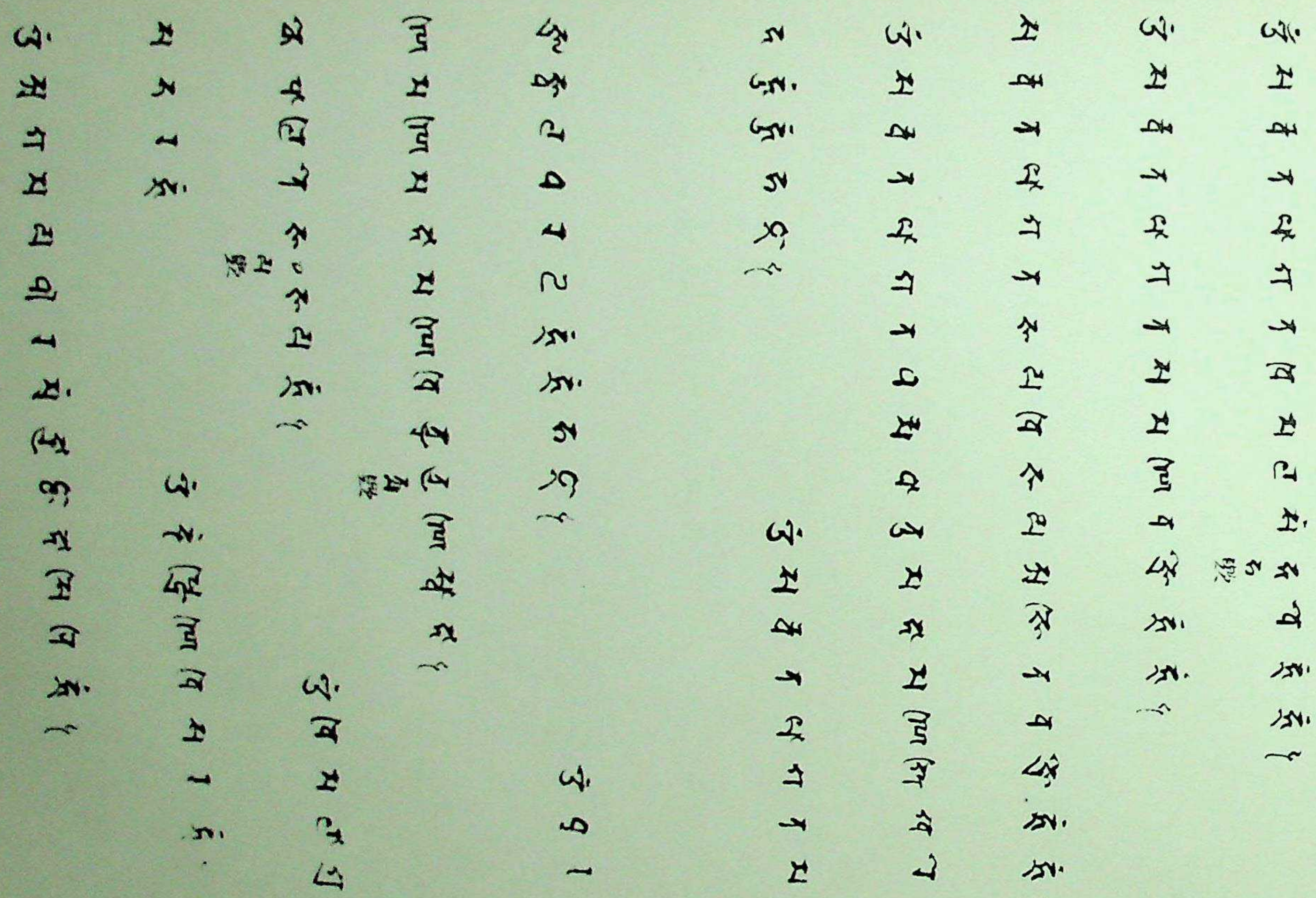
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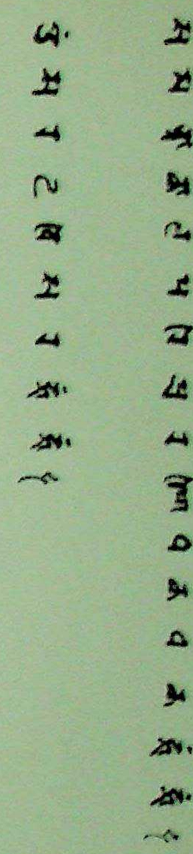
[illegible]

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[illegible]

[illegible]





貞永元年十月廿七日於成多喜房書寫了　釋門（花押）

一校了

同年十一月一日先師御遠忌開題了

安永二年癸巳六月於京西山善妙寺沙弥尼　義文

受法生　大咏上位命而敬拜寫焉

梵學津梁卷第十四

本詮第一之十二

千臂甘露軍荼利真言

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

貞永元年十月廿日於成多喜房書寫了　一校了　釋門幽

同年十一月一日迎先師遷化開題了

安永二年癸巳六月於京西山善妙寺以飛尼義文

受法生　大咏上位命而敬拜寫焉

梵學津梁卷第十五

成詮第一之十三

吉慶贊九首

惡行

ས་ཇ་ན་ཧྲི་ཁ་ཏེ་ར་བ་ཏུ་ག་ཀྲི་ཀ་རི་ན་བ་ཏྲུ་༑

ཡ་ཧྲི་ག་ཏེ་ཕ་བ་ན་ནཾ་ཀྲི་ག་ཇ་ས་ཀྲི་ཏྲུ་པཾ་ན་ཏྲུ་ས་བ་ར

ར་བ་ཧྲི་ག་ན་སུ་ཀུ་ཀྲུ་པ་ཏྲུ་བ་ཏ་ན་ས་ན་དི་པ་ཨཱ་ཀ་སྭ

ན་ཧྲི་ག་ཏེ་ར་བ་ཏུ་ག་ཀྲི་ཀ་ཏི་ན་བ་ཏྲུ་༑

ཀ་ཧྲི་ག་ཏེ་ཆ་པ་ཡ་ཀ་ཏྲུ་ཀུ་ཀྲི་ཀྲུ་སཾ་ཡ་ཨ་ཀྲུ་ཀྲོ་བ་ཏུ་བ

ས་ག་ན་སུ་ར་ཛ་པ་ཀ་ཀྲི་ཀ་ཏྲུ་ས་སཾ་སྲུ་ས་ཀྲི་ཀ་པ་ཀྲི་ཀྲ

ཀ་ཡ་ཧྲུ་ན་ཧྲི་ག་ཏེ་ར་བ་ཏུ་ག་ཀྲི་ཀ་ཏི་ན་བ་བ་ཏྲུ་༑

ཡ་ཧྲི་ག་ཏེ་ག་ར་པ་ཀ་ཀྲི་ན་ཡ་ཀ་ཀ་སཱ་ཀཱ་བ་ཀྵ་སུ་ཀ་ར

སྟ་ཀྲ་ཀ་ར་ས་ཡ་ཀྲ་ཡ་བ་ཀྲ་བ་ཀྲི་ཇ་བ་ཨཱ་ཀྲི་སཾ་ར་།་ཀྵ

ཀྵ་ཀྲི་ན་ཏ་ཧྲི་ག་ཏེ་ར་བ་ཏུ་ག་ཀྲི་ཀ་རི་ཏ་བ་ཏྲུ་༑

貞永元年十月廿日於成多喜房書寫了　一校了　桑門高

同年十一月一日當先師御遠忌開題了　一校了

安永二癸巳六月於京西山善妙寺沙彌尼義文字

法王　大咏上命而敬拜寫焉

梵學津梁卷第十六

本詮第一之十四

無垢淨光陀羅尼

18. Ratna-kula-vajra-stotra

Cintāmaṇicakra-stotra

Mahākaruṇa-citta-mantra

Vimalakīrti-mantra

19. Saddharmapuṇḍarīka-sūtra-kalpa

寶部讚并大悲心維摩法華

梵字真言集巻第十八 本註第一之十六 宝部金剛讃、

巻〃 本註第一之十七 如意輪讃、

〃 十八 大悲心真言

〃 十九 維摩法七之上

梵字真言集巻第十九、本註第二十、 妙法蓮花之法：

梵學津梁巻第十八

本詮第一之十六

寶部金剛讃

一切 一切如來 普集

世尊 一切如來 大輪 轉 意

八名 百

介 一切 大輪 介

如々 妙清淨者 介 諸者 介 言 介 幢

笑 介 大法 介 藏 大持

一切曼荼羅 王 上首 離戯論

介 業 大 嚩日羅忿怒 大 執 介 拳

大印 一切 印

普流心大覺佛一切如來今皆

大智人衆

一切顯現

今王

今 界 人 秘密 今 秘密 妙 秘密 持者 今 妙 安穏

大

佛 上首 佛 今 上首 佛 覺 大 覺 首 覺 智

大 覺

佛 供 食 大 供養 有情 供養 妙 供養 者

大 成就 今 成就

本詮第一之十七

如意輪讃

意 利益 所有一切衆生

等 明 輪手

我讃礼 輪轉

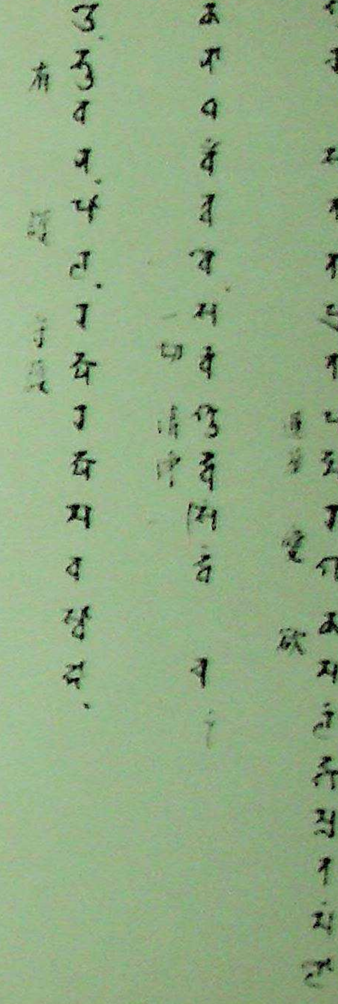
本詮第一之十八

大悲心真言

樂 皆 道

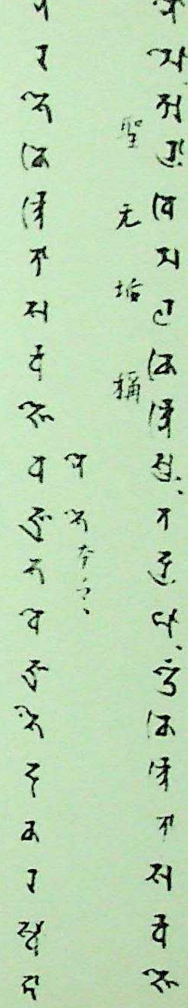
十臂

明 持 大 衆 觀自在



本詮第一之十九

維摩詰真言



天福元年七月十六日於成多喜房書寫了釋明光

同年十一月一日開題了

安永二年癸巳六月於京西山善妙寺沙彌尼義文

大味上位命而敬拜寫焉

受法主

梵學津梁巻第十九

本詮第一之二十

妙法蓮華經儀軌

竺法護譯　羅什譯　智藏譯

右藏本正法華句數依妙法華而注

藥王菩薩等真言　イ本无此末書

奇異　意念　無意　永久　所行奉修　寂然　澹泊

志然　解脱　濟度　平等　無邪　安和　普平　滅盡　无

書　真觀　玄然　澹然　總持　觀察

光曜　有所依倚恃怙於內　究竟清淨　无有坑坎

亦无高下　无有迴旋　所周旋處　其目清淨

覺已越度　而懷察於法　合衆　无音

所說鮮明　盡除節限　宣暢音響　曉了衆聲　而了文字

○ ヤ タ ヤ アバ ロ アマ ニャ ナ タ ヤ

无有窮盡 永无有力勢 无所思念

演暉 頌米 富章 悦喜 欣然 住止 立制 永住 上

▲ 勇施菩薩陀羅尼 イ无此朱書

晃曜 大明 炎光

○ 无害 无樂

▲ 毗沙門陀羅尼 イ无此朱書

富有 調戲 无戲 无量 無富

○ 何富

○ 持國天真言 イ无此朱注

無數 有數 持香 曜黒 弘祝 大體 千習順述

○ 頌曰法花有此句梵本缺

▲ 十羅刹真言 イ无此朱注

於是 於斯 手尓 於此 極甚 无我

无吾 无我 无所 休習 已興 已生 已成 而住 而立 常住 快樂 梵本无

曹曉陀羅尼 イ无此朱注

无我 除我 方便 賓仁和睦 甚柔軟

甚柔弱 句見 諸佛迴 諸總持

行衆說 盡迴轉 盡衆會

天福元年七月十七日於成多喜房書寫了　釋門[illegible]
同年十一月一日為先師頓證菩提開題了
校本云
本云長治二年孟秋之比以石山内供手筆本寫之若此請來
梵本之内歟可尋處々破損
安永二年癸巳六月於京西山善妙寺沙彌尼義文
受法主　大咊上位命而敬拜寫焉

梵学津梁巻才二十

本詮才一ノ二十一

不動尊儀軌

梵學津梁卷第二十

本詮第一之二十一

不動尊儀軌

已下皆以御筆本爲之校本

ན ཧཱུྃ ན མཿ ས མ ནྟ བུ དྡྷ ནཾ ཨཱཿ ན

མཿ ས མ ནྟ བུ དྡྷ ནཾ ཨཱཿ ས ཝེ ཤ ཤྲི ཏ ད་ ན ར པ ག ཏ རྟ

ག ཏ ཁ ར ཧྲཱི ཡ ཀྵ ཤྲ ར ཙ སྭཱ ཧཱ ན མཿ ས མ

ན ཝ ར ག ག ར ས མ ས མ སྭཱ ཧཱ ན མཿ ས

ན ཝ ཡུ ནཾ ཝ ཕྲ ཧྣཱ ག བྷྲ ཀྵ ཝ སྭཱ ཧཱ ན མཿ

ས མ ནྟ བུ དྡྷ ནཾ མ ཧཱ མྱ ཀྲ སྟ ཧྲཱི ག སྭཱ ཧཱ ཨ

མ ཝ ཤུ ར ག ར སྭཱ ཧཱ ན ར ར ཀ ར ར ཝ ཧྲེ

ར ཁྲི ཝ ཧྲེ ར མ ཧ ཝ ཧྲེཿ སྭཱ ཧཱ ན ཡ ག ར བྷྲ

སྲུ ར ཧཾ ཝ ཤ མ ར (ཧ) ག ག ར ར ཊ སྭཱ ཧཱ ན

མཿ ས མ ནྟ བུ ཧཾ ཧཾ ཧ ཁ ཏྲ ཏ ཏ ཁ ཀ ཋ ཁ ཀ ཏ ཏ ར

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

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[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

天福元年十月廿三日於成子善房書寫了 釋門瑜 同年下
一月一日開題了
校本之天永二年六月十七日寫了 請書之本本云 覺源大徳本寫之了
於本也但編一頁書無之仍以他本加書也
安永二年癸巳六月於京西山善妙寺沙彌尼 義文 之
法主 大咏上人命而敬拜寫焉

21. Ārya-udgata-dhāraṇī

22. Saptakoṭi-buddhamātṛkā-stotra

23. Hayagrīva-Avalokiteśvara-dhāraṇī

梵学津梁巻第二十一　本詮第一、二十二
尊勝陀羅尼

第二十二　本詮第一、二十三
七俱胝仏母讃

第二十三　本詮第一、二十四
馬頭観音陀羅尼

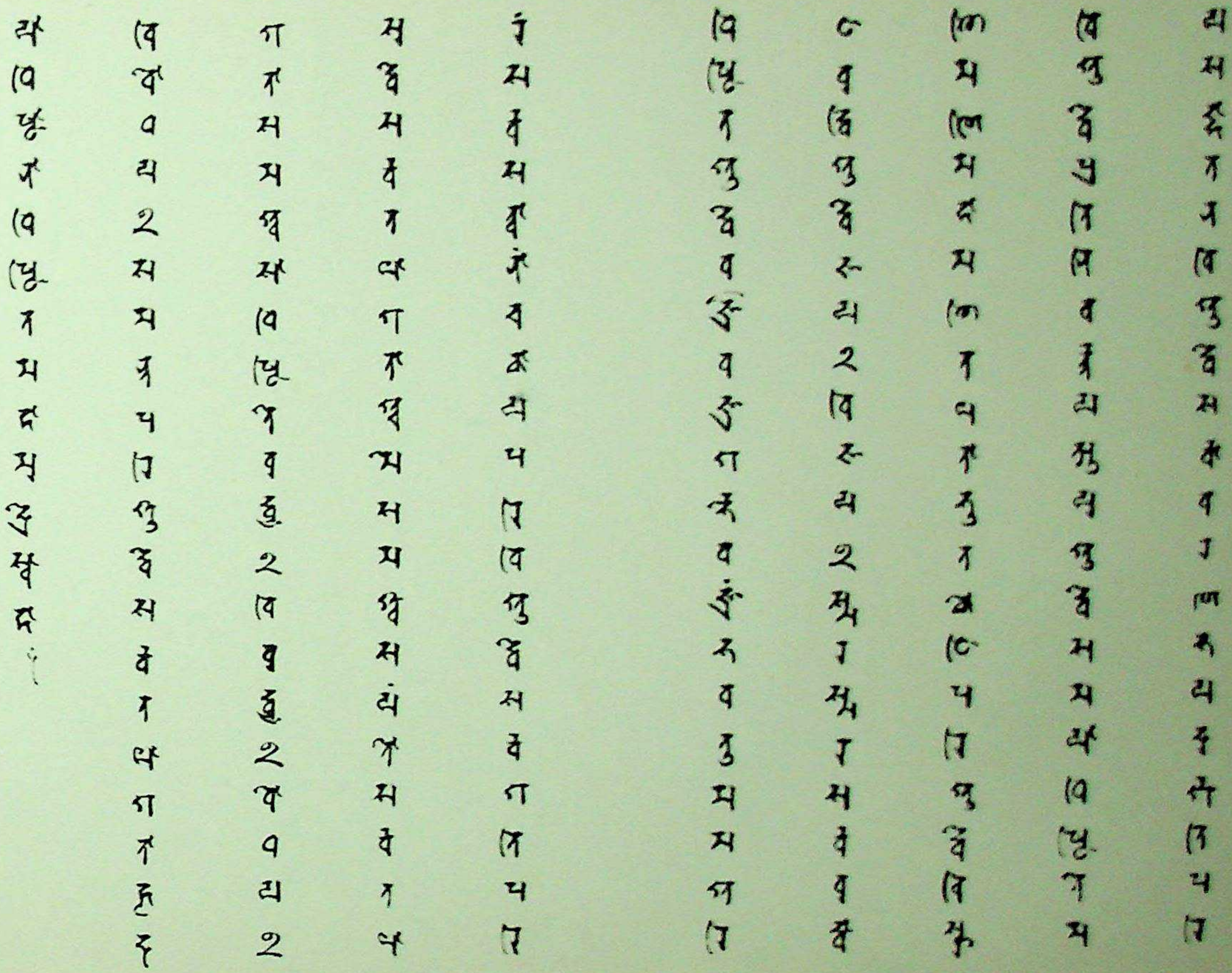
尊勝陀羅尼并七俱胝佛母馬頭二讃

梵學津梁卷第二十一

本詮第一之二十二

尊勝陀羅尼

[illegible]



梵學津梁卷第二十二

本詮第一之二十三

七俱胝佛母讚

[illegible]

天福元年九月廿七日於成多喜房書寫了 一校了 釋門[illegible]

同年十一月一日開題了

安永二年癸巳六月於京西山善妙寺沙弥尼義文

受法主　大咏上命而敬拜寫焉

梵學津梁卷第二十三

本詮第一之二十四

馬頭觀音心陀羅尼

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

天福元年十月廿二日於成多喜房書寫了　一校了　釋門幽

同年十一月一日開題了

校本云

正和五年丙辰九月八日於金剛三昧院以故上人御本書寫之

以方丈之御本一交了　金剛佛子定恵四十六才

文保三年己未四月廿二日奉傳受之了

享保十四年九月十五日於金剛峯寺中院據無量壽院藏本

以朱校異畢　沙門覺勝

安永二年癸巳六月於西京西山善妙寺沙弥尼義文

受法主　大味上位命而敬拜寫焉

千鉢文殊一百八名讃

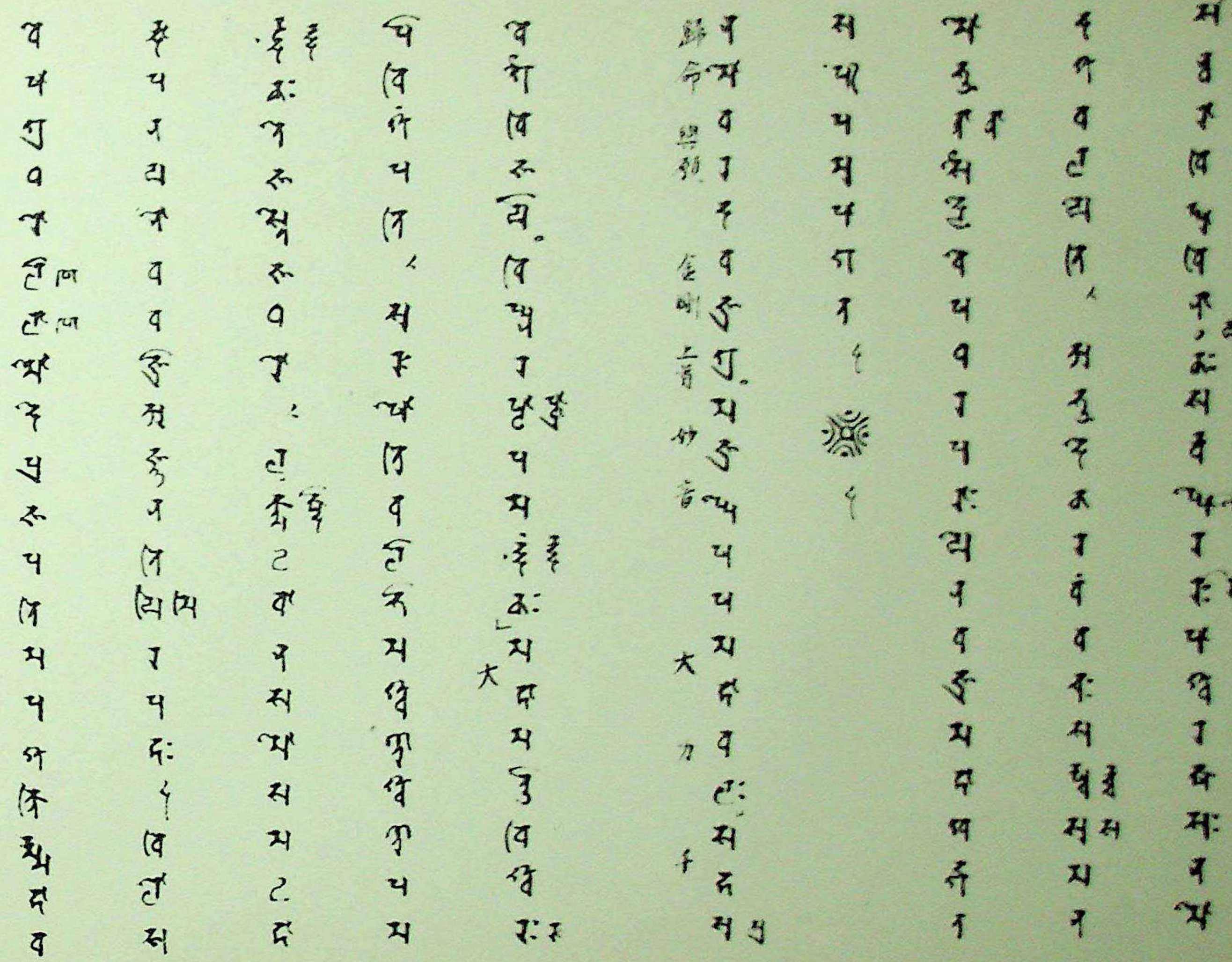
梵文貝葉卷第二十七

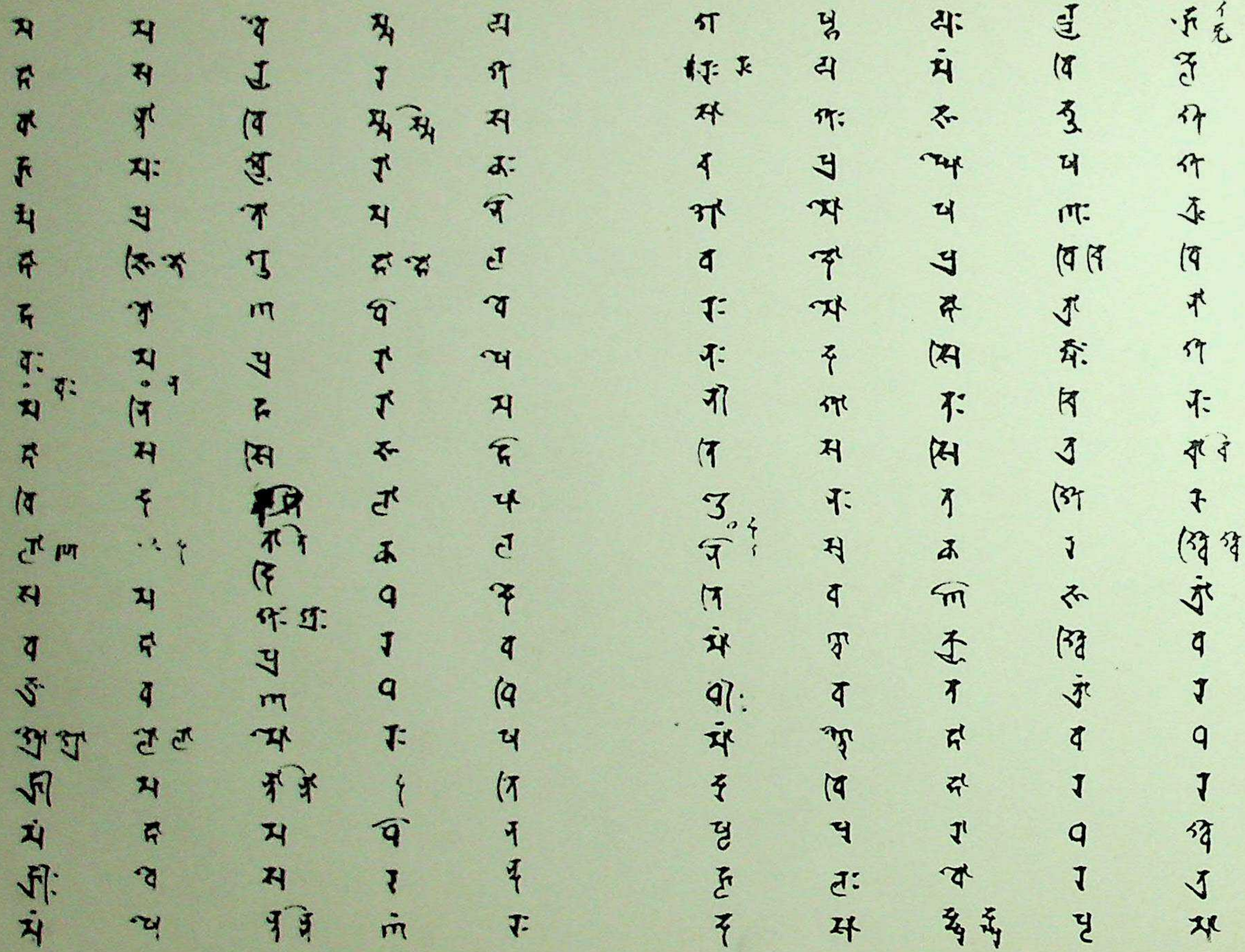
本頁第一之二十一五

梵學津梁卷第二十四

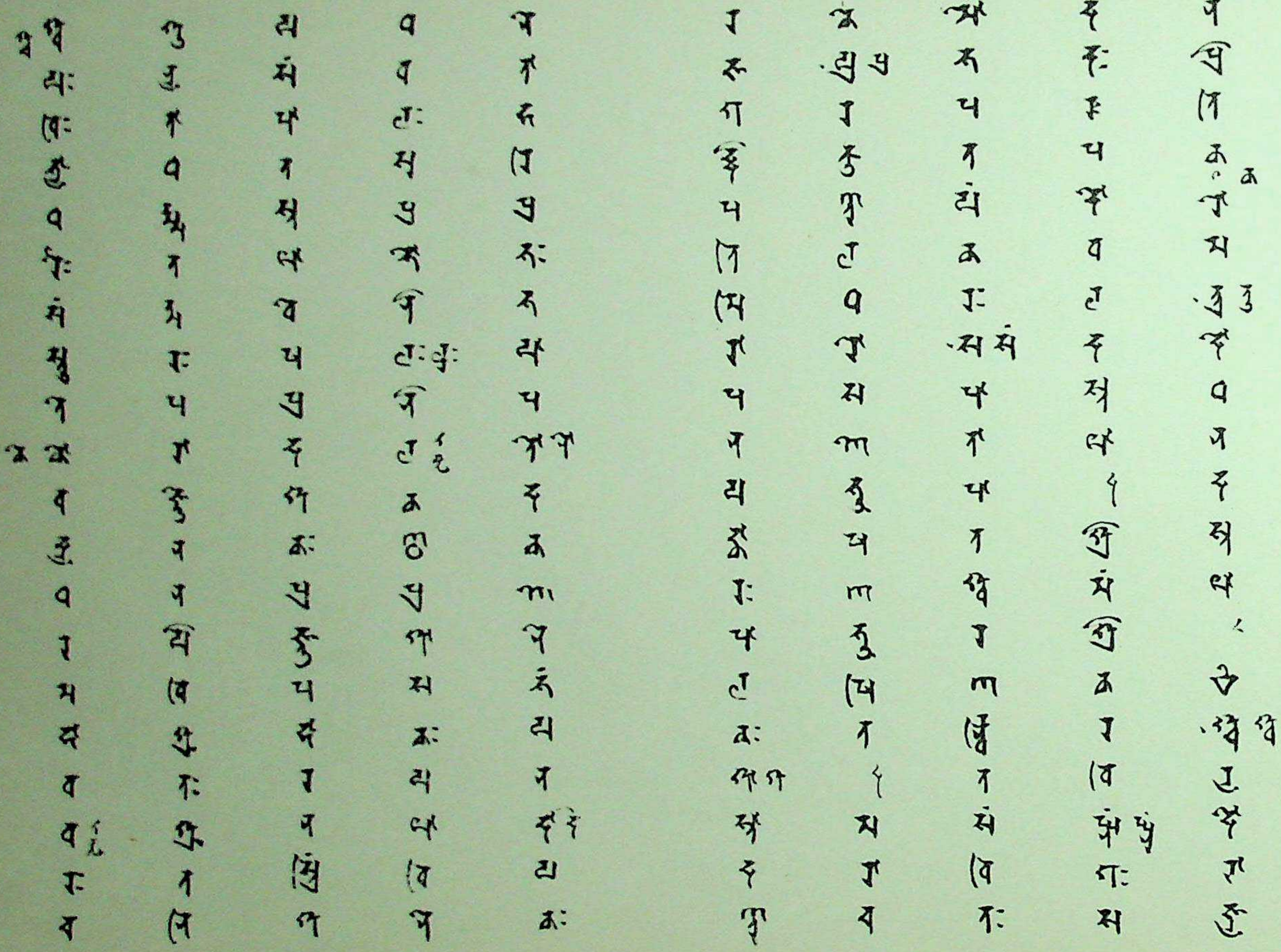
本詮第一之二十五

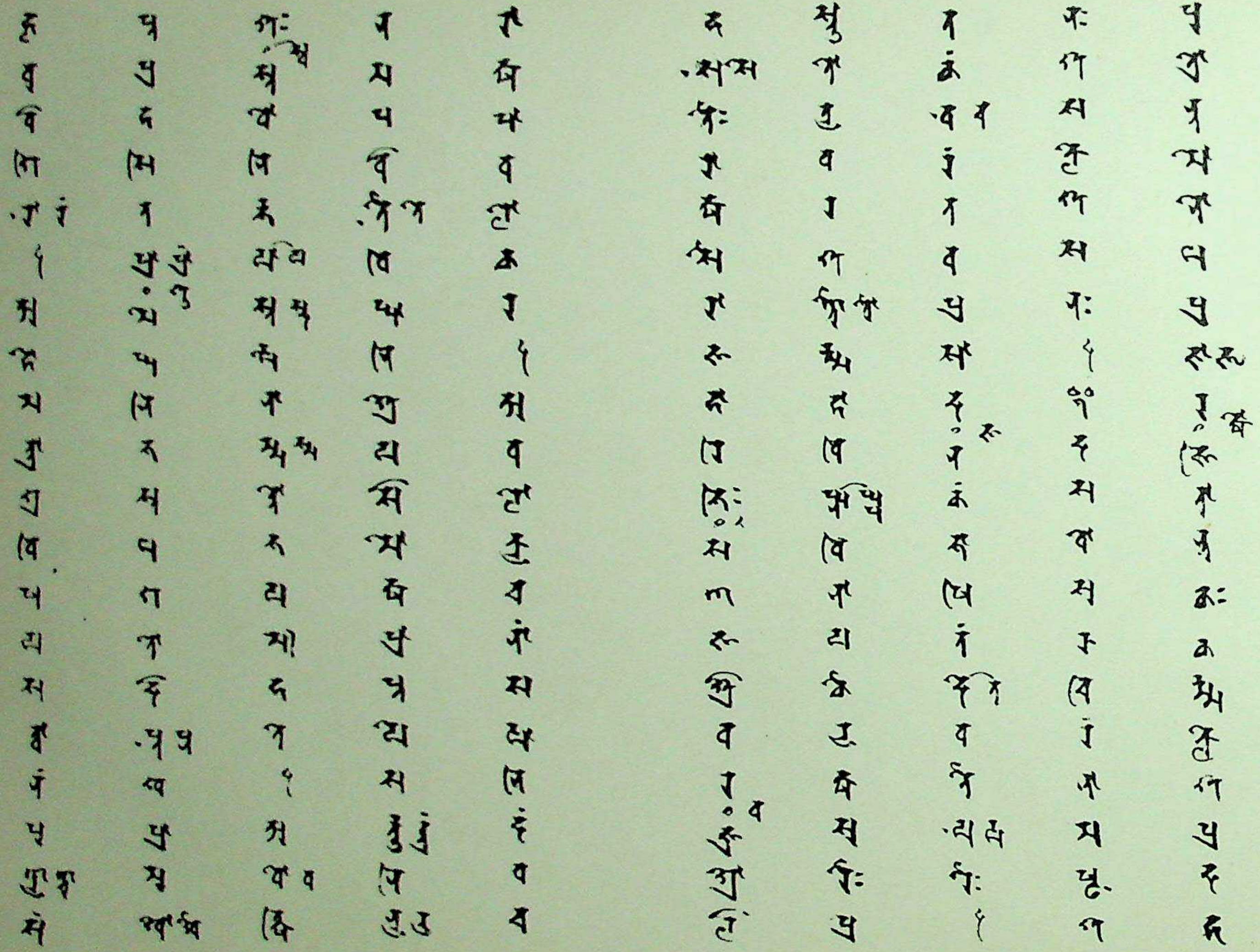
千鉢文殊一百八名讚 譯語私加之

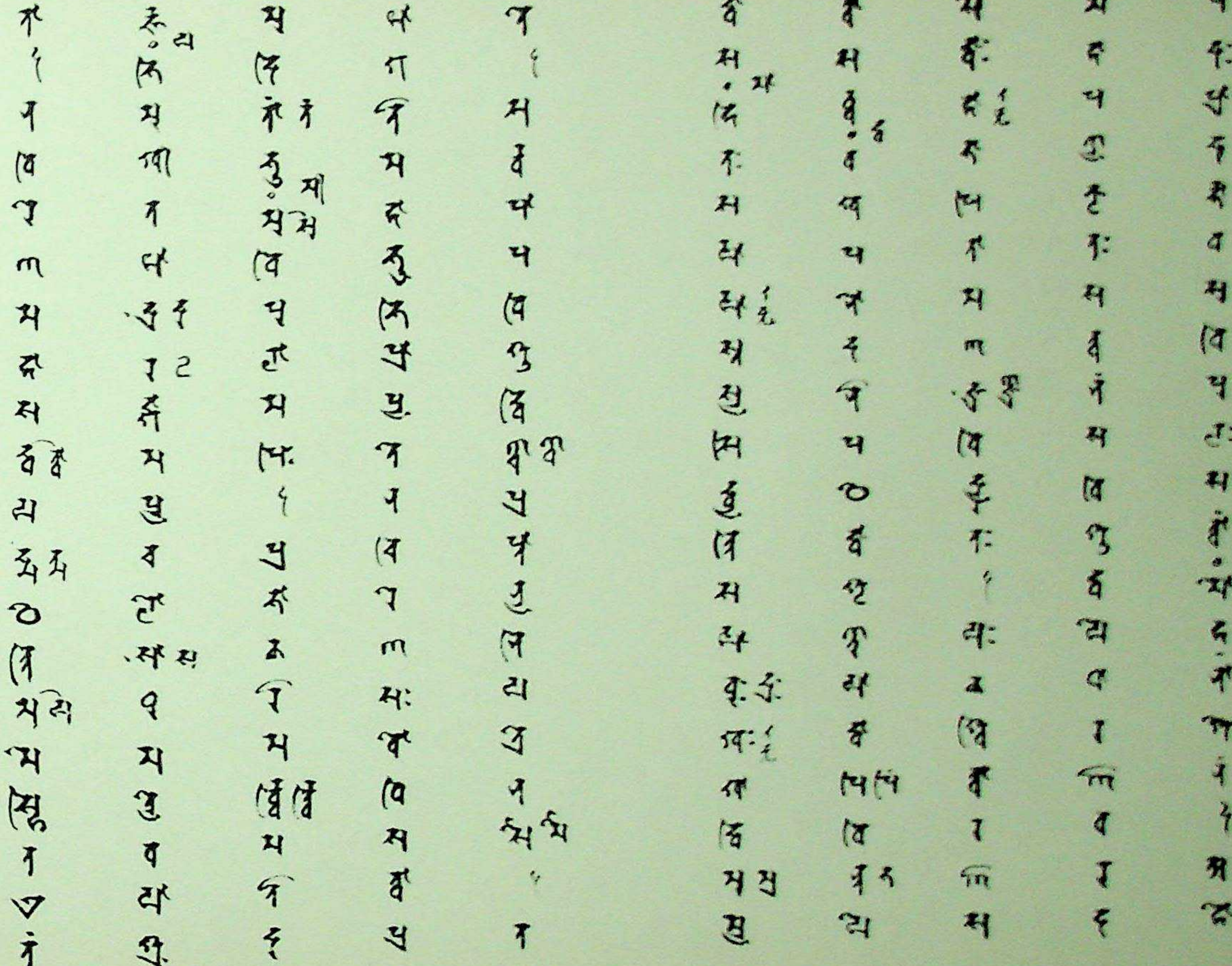


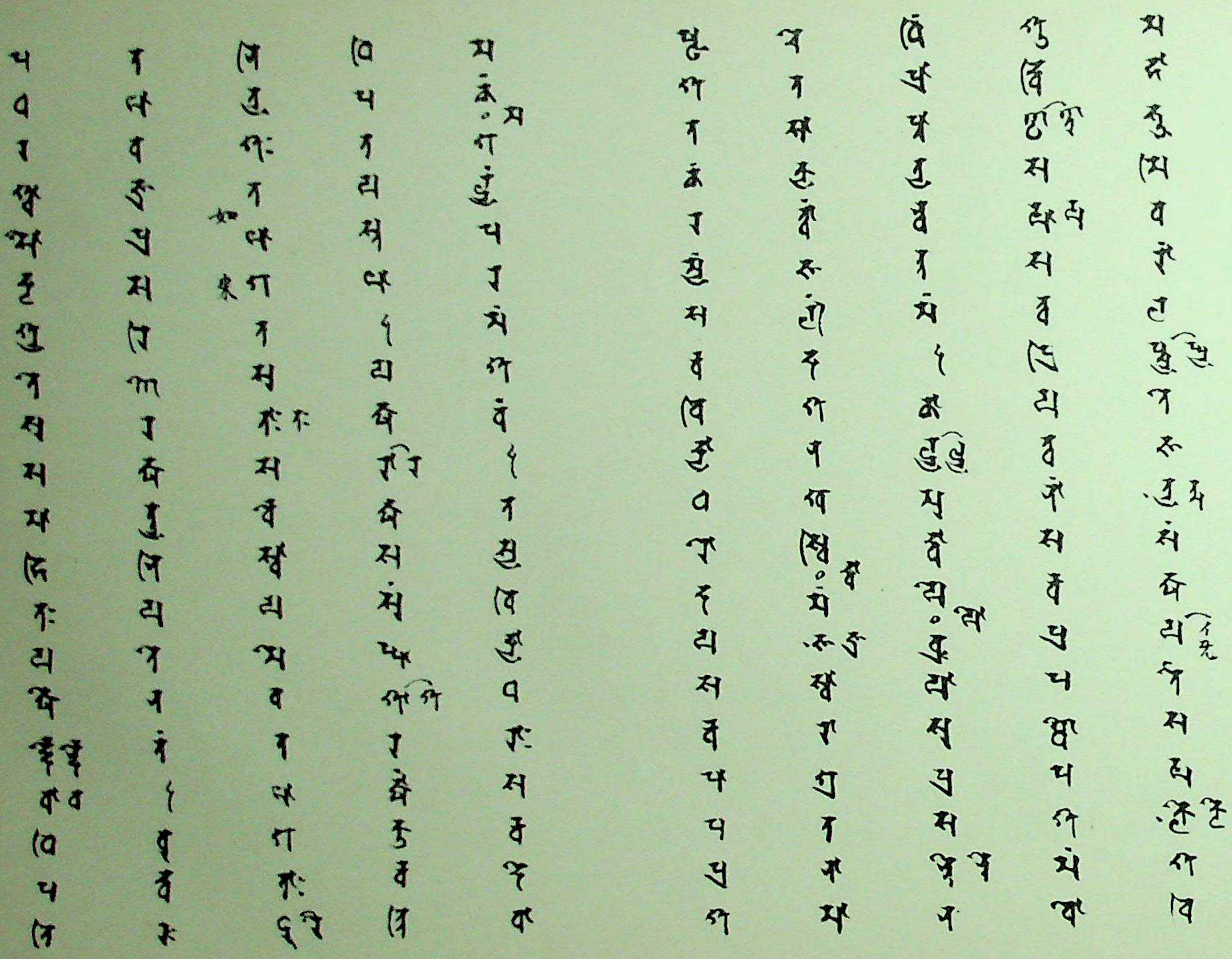


[illegible]









[illegible]

天福元年七月十三日於成多喜房書寫了

同年十一月一日先師遠忌開題了

一校了　釋阿[illegible]　一校了

校本云

寫本云

以般若寺僧正御手跡本比交了

寛元々年六月十五日於西山法華寺以松橋本相當先
師僧正十三年書之了一交了

正和五年丙辰九月十五日於金剛三昧院以故上人
御本書寫之以方丈之御本一交了

金剛佛子頼一

金剛佛子定恵 四十六才

文保三年己未四月廿三日奉傳受之了

享保十四年九月十五日於金剛峯寺龍光院以元
覺壽院藏本校之以朱示異了

沙門覺勝

安永二年癸巳六月於京西山善妙寺沙弥尼義文受
法主　大咩上位俯而敬拜寫焉

25. Sarva-Śrīdevī-dhāraṇī

26. Amoghapāśa-mūla-dhāraṇī

梵字佛器第二十五、本証第一之二十六

一切吉祥天女陀羅尼

梵字佛器第二十六　本証第一之二十七

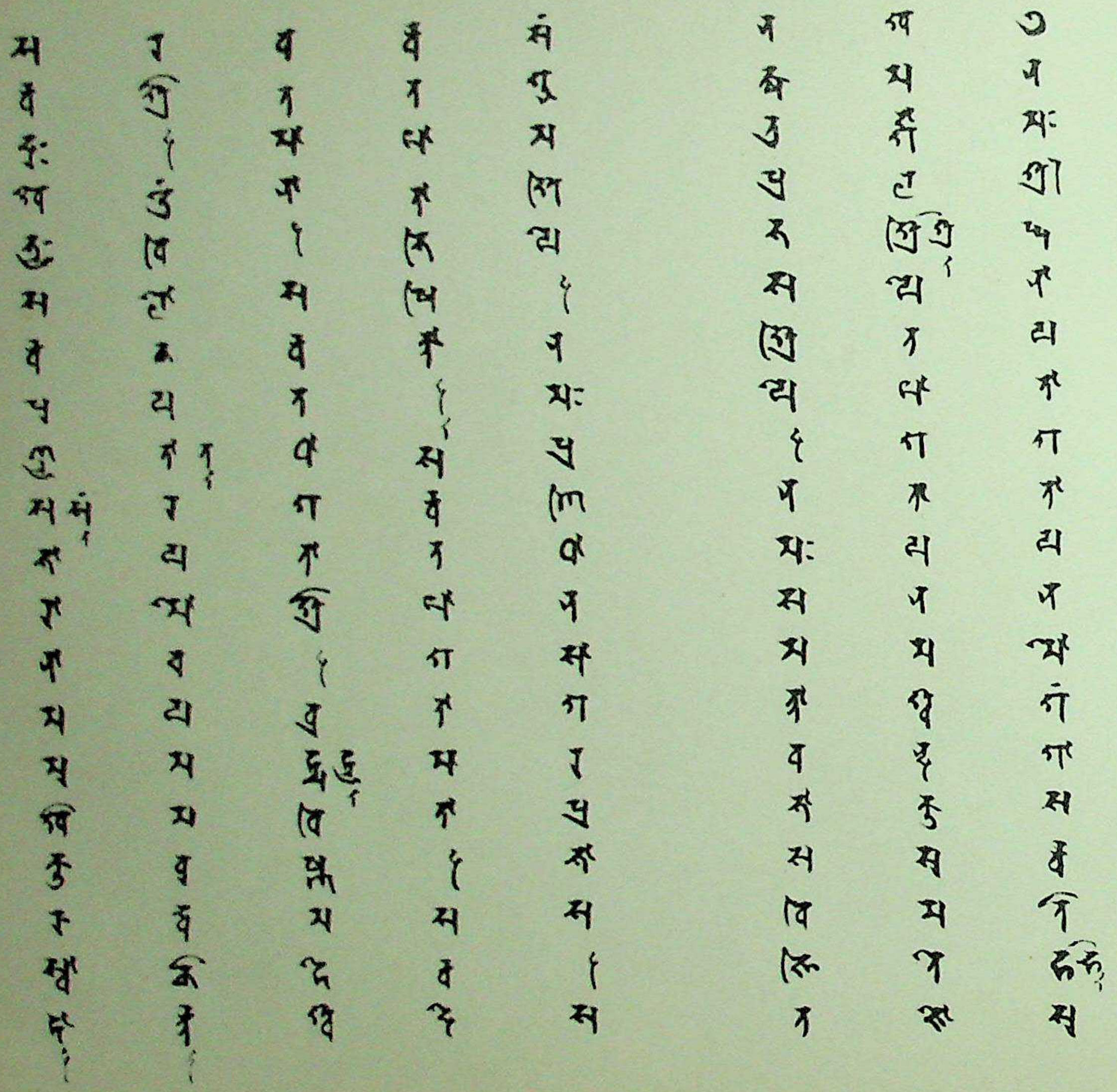
不空羂索根本陀羅尼

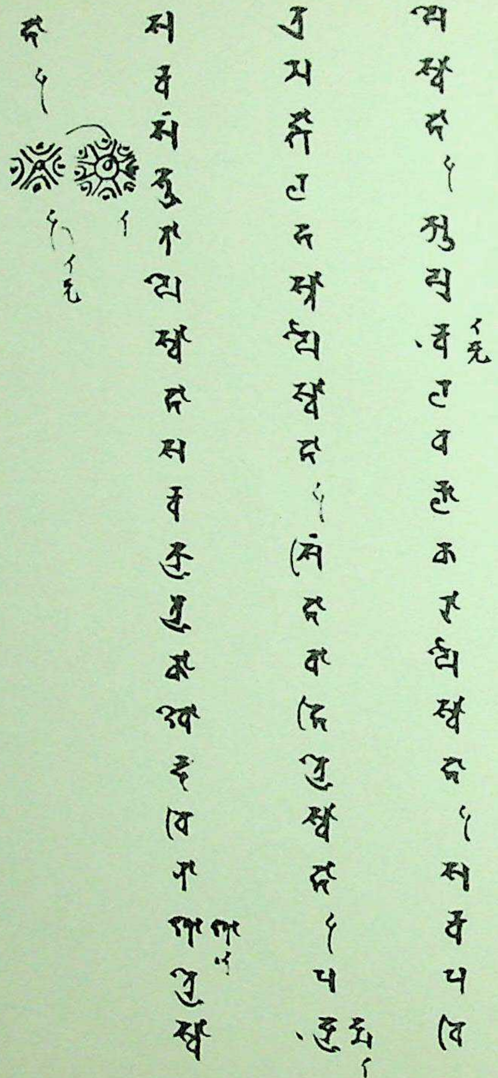
吉祥天女并不空羂索

梵學津梁卷第二十五

本詮第一之二十六

一切吉祥天女陀羅尼





貞永元年十二月廿日於多喜房書寫了（七歟）
一校了　釋門滿

同年十一月一日先師御忌日開題供養了

校本云

正和五年丙辰九月八日於金剛三昧院以故上人

御本書寫之以方丈御本交了　金剛佛子定恵 四十六才

文保三年己未四月廿四日傳受之了

享保十四年九月十五日據无量壽院本以朱示異

了　　覺勝

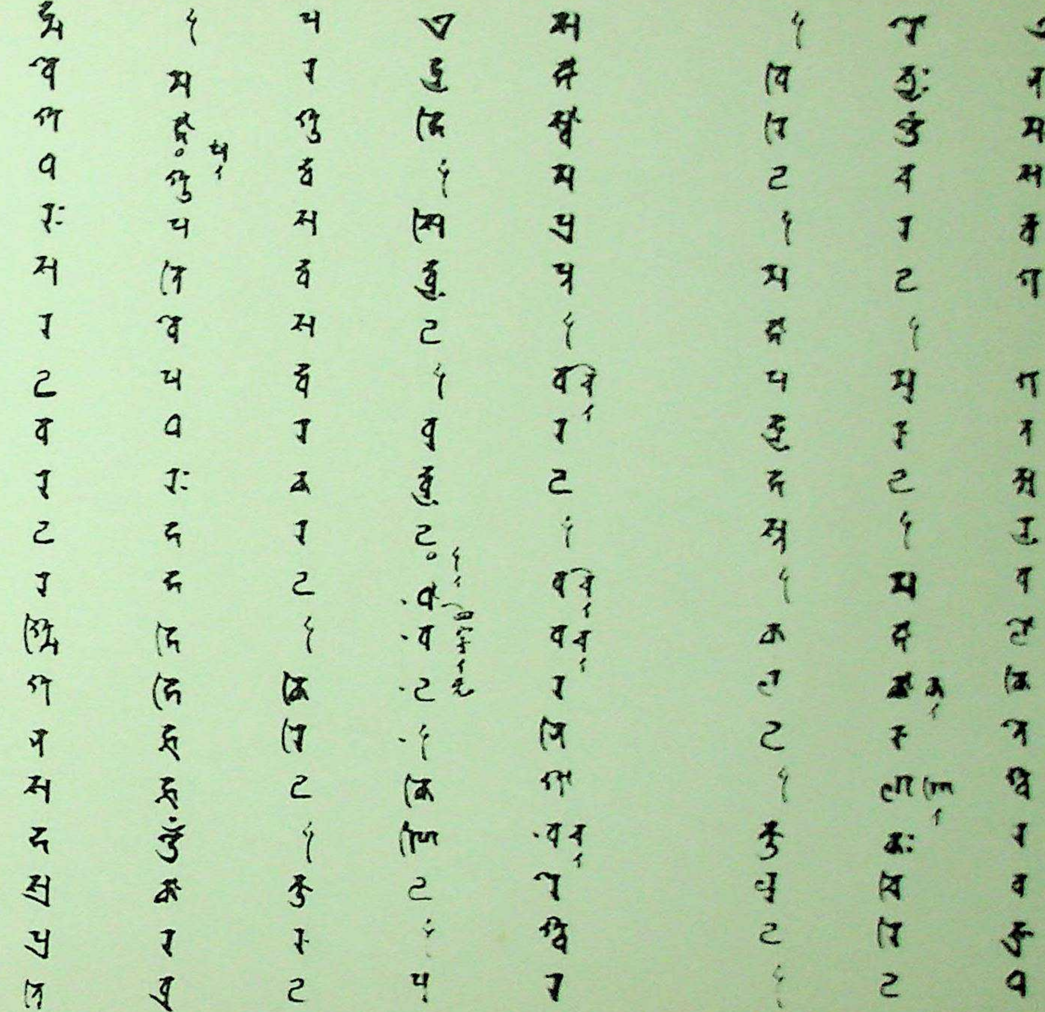
安永二年癸巳六月於京西山善妙寺沙彌尼義文

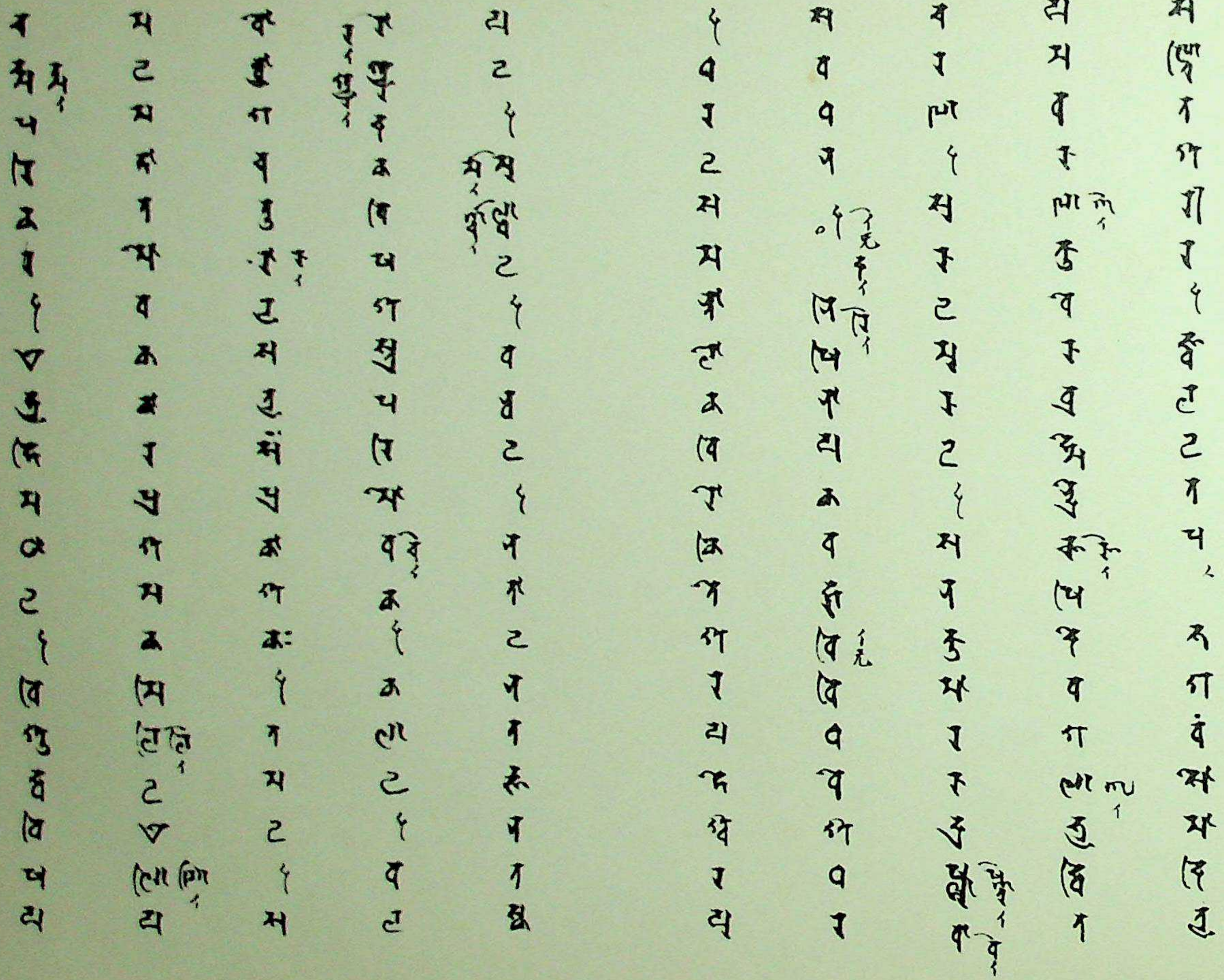
受法主　大咊上位弁而敬拜寫焉

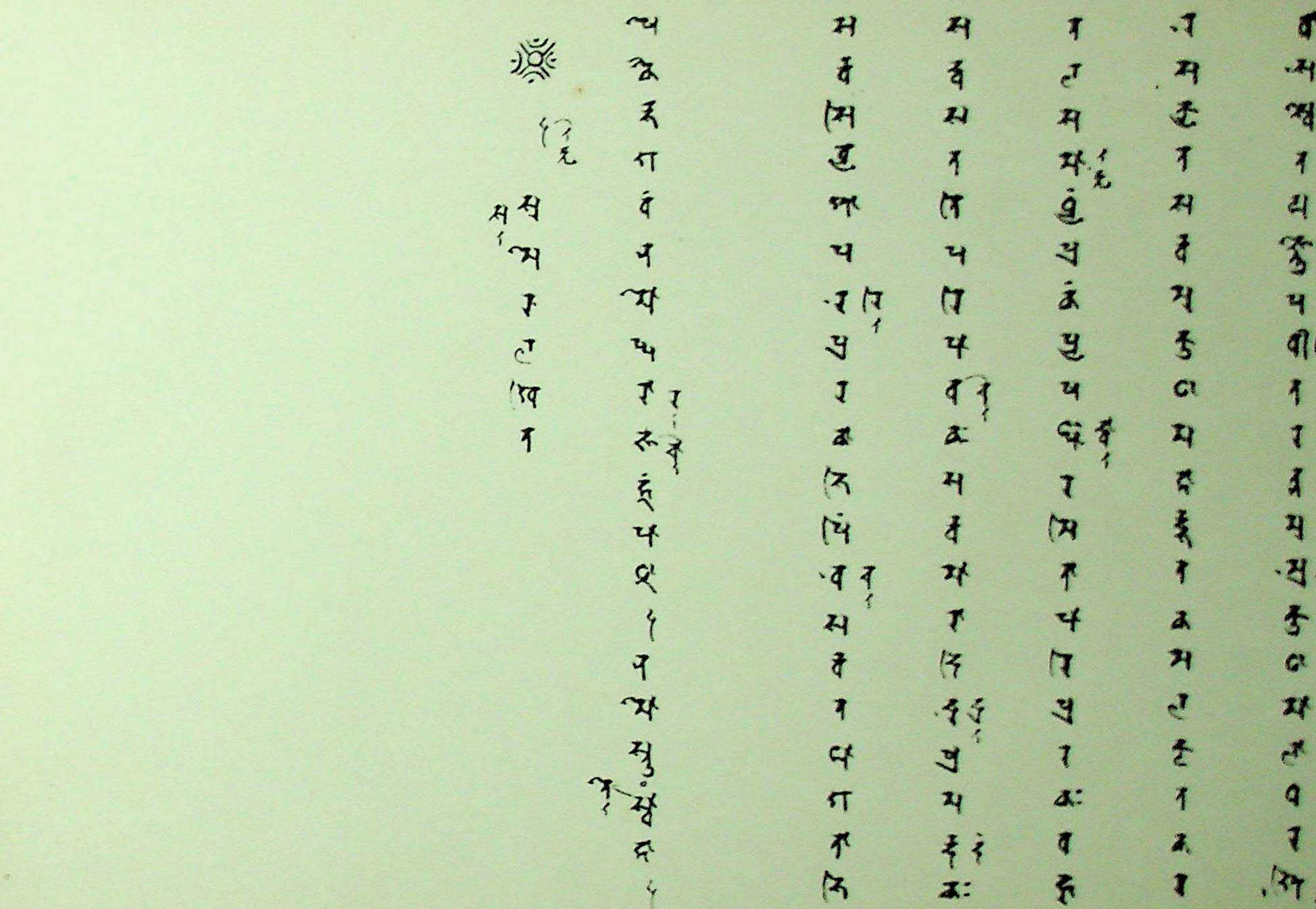
梵學津梁卷第二十六

本詮第一之二十七

不空羂索根本陀羅尼







梵學津梁卷第二十七

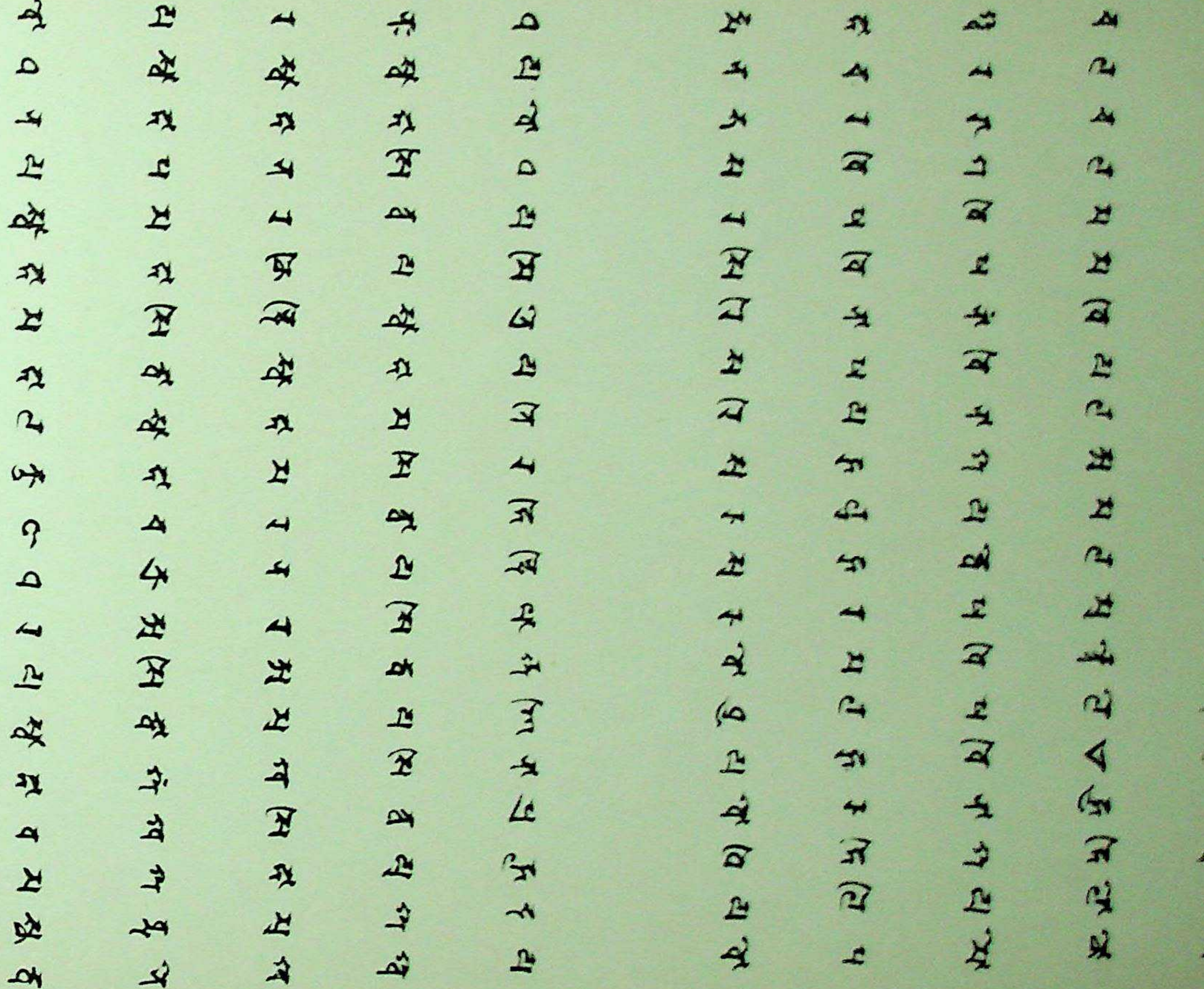
本詮第一之二十八

千手千眼真言

梵學津梁卷第二十七

本詮第一之二十八

千手千眼真言



[illegible]

[illegible]

[illegible]

正應五年丙辰九月四日金剛三昧院以
方丈御本書寫之了　一交了
金剛佛子定惠四十六歳
文保三年己未四月廿五日奉傳受之了
享保十四歳在己酉閏九月七夜以无量壽院本
寫取功訖　金剛佛子真源四十一
安永二年癸巳四月於京西山善妙寺沙彌尼義文
受法主　大味上位命而敬拜寫焉

28. Amitābha-buddha-mantra

29. Ratna-karaṇḍaka-mantra

30. Ṣoḍaśa-mahābodhisattva-stotra

梵学津梁巻第二十八　本注第一之二十九

阿弥陀仏真言

第二十九　本注第一之三十

宝篋真言

第三十　本注第一之三十一

十六大菩薩讃

彌陀并寶篋真言十六大菩薩讃

梵學津梁卷第二十八

本詮第一之二十九

阿弥陀佛真言

梵學津梁巻第二十九

本論第一之三十

寶篋真言

[illegible]

[illegible]

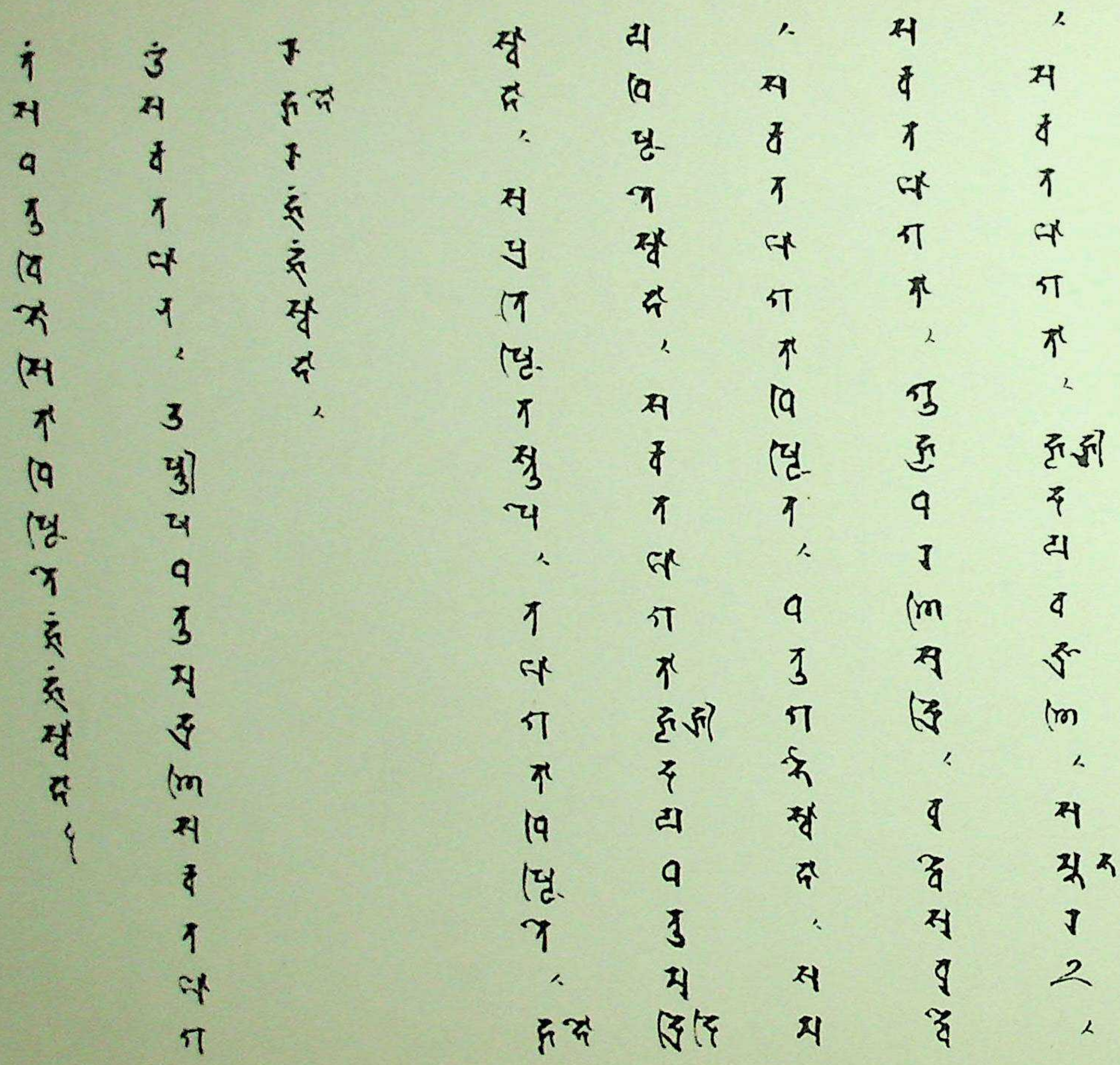
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]



安永二年癸巳四月於京西山善妙寺沙弥元義文
受法主　大咊上位命而敬拜寫焉

梵學津梁卷第三十

本詮第一之三十一

十六大菩薩

[illegible]

[illegible]

[illegible]

(已下十三字異本之)

[illegible]

[illegible]

[illegible]

三藏不空阿闍梨手書也イ本

天福元年七月十七日於成多喜房書寫了 一校了 歡門

同年十一月一日開題了

校本云

寫本云

内題依本書之本云高野大師御本云云 件正本醍醐法眼房在之云云

以般若寺傳正御本一交了

寛元々年六月十六日於西山法華寺以松橋本書之了 金剛佛子頼一

正応五年丙辰十月一日於金剛三昧院以故上人御本令書寫之以方丈之御本一交了

文保三年己未四月廿六日奉傳受之一 金剛佛子定慧四十六才

安永二年癸巳五月於京西山善妙寺沙弥尼義文

受法主 大和上位命而敬拜寫焉

31. Ṣoḍaśa-bodhisattva-stotra

32. Mahāsamayasatya-nāmāṣṭottaraśataka-stotra

十六尊真言并大三摩耶真實讃

梵字津梁巻第三十一、本経第一之三十二

十六尊真言

梵字津梁の巻第三十二、本経第一之三十三

大三昧耶真実一百八名讃

梵學津梁卷第三十一

本詮第一之三十二

十六尊真言

教王經卷下出梵文私加也

此本寫之後得酉酉本云

賢劫十六尊　於彼輪壇外　賢劫、、

現圖[Siddham]中[Siddham]會畫千佛[Siddham]會微細會供養

會并十六尊蓋互顯也

種子 [Siddham] 已上東方 [Siddham] 已上南方 [Siddham] 已上西方 [Siddham]

[Siddham] 已上南方 文 [Siddham] 東 [Siddham] 南 [Siddham]

慈氏 白肉色右手蓮華上軍持衣赤色 三形水瓶

[Siddham]

不空見 肉色左手蓮花上獨股衣赤 十字獨古

[Siddham]

除蓋障 天藏恶趣 左拳右蓮花上函 梵篋

[Siddham]

除憂闇 肉色左手蓮花上梵篋 楊柳枝

[Siddham]

香象 肉色衣白 梵篋白色

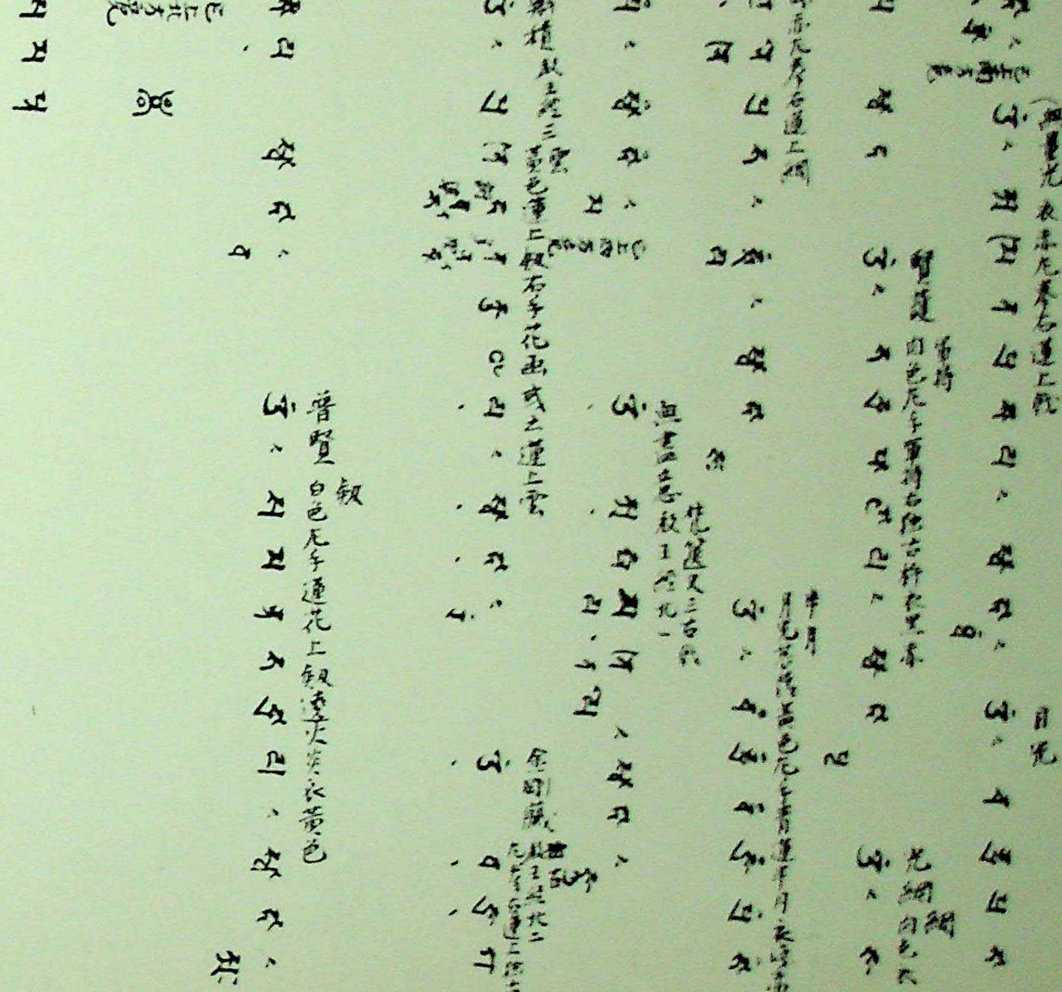
[Siddham]

虛空藏 肉色左手蓮花上宝珠右手[illegible]衣深青 三鈷宝

[Siddham]

智幢 肉色衣黄

[Siddham]


無量光
賢護
光網
普賢

梵學津梁卷第三十二

本詮第一之三十三

大三昧耶真實一百八名讃

大 三摩耶 真實尊上 大 樂 安樂 菩

大樂軌不空訳一百八名讃跛囉摩頞一

提薩埵 大 薩埵 大 適悦 普賢

摩訶薩怛嚩二合二 摩訶囉多三 摩訶囉底四

娑滿多婆捺囉二合五 薩

心 薩埵

嚩日囉二合薩怛嚩二合六 嚩日囉二合蘗婆七 跛諦跛諦八 質多 薩怛嚩九 三摩曳 ……十

金剛欲 大欲 覺

一切如来

極富 真實

大成就

金剛光焔火

欲
大安
欲
安

自在
大
一切欲尊上
一切有情

金剛手

虛空藏
金剛義利

妙吉祥

大
業
暴惡藥叉

愛
蓮華藏
大

輪

發吒(引二合)

大

熱

佉囉(二合)五十八

嚩日囉(二合)吽

迦(引)囉

無盡

切有情

大世間

[illegible] 法 業

[illegible]

[illegible]

[illegible]

[illegible] 大成就 [illegible] 大 [illegible] 妙 [illegible] 天 [illegible]

[illegible]

[illegible] 金剛業 [illegible] 作執 [illegible] 一切 [illegible]

[illegible] 解脱 [illegible] 等發生 [illegible] 一切安楽 [illegible]

[illegible]

享保八年癸卯冬十月廿四日以慈光院藏古本謄寫訖
金剛峯寺沙門維寶馳毫於蓮金教院
安永二年癸巳五月於京西山善妙寺沙弥尼義文受
法主　大咊上位命而敬拜寫焉

梵學津梁卷第三十三
本詮第一之三十八

七倶胝佛母儀軌

梵學津梁卷第三十三

本詮第一之三十四

七俱胝儀軌

[illegible]

[illegible]

[illegible]

[illegible]

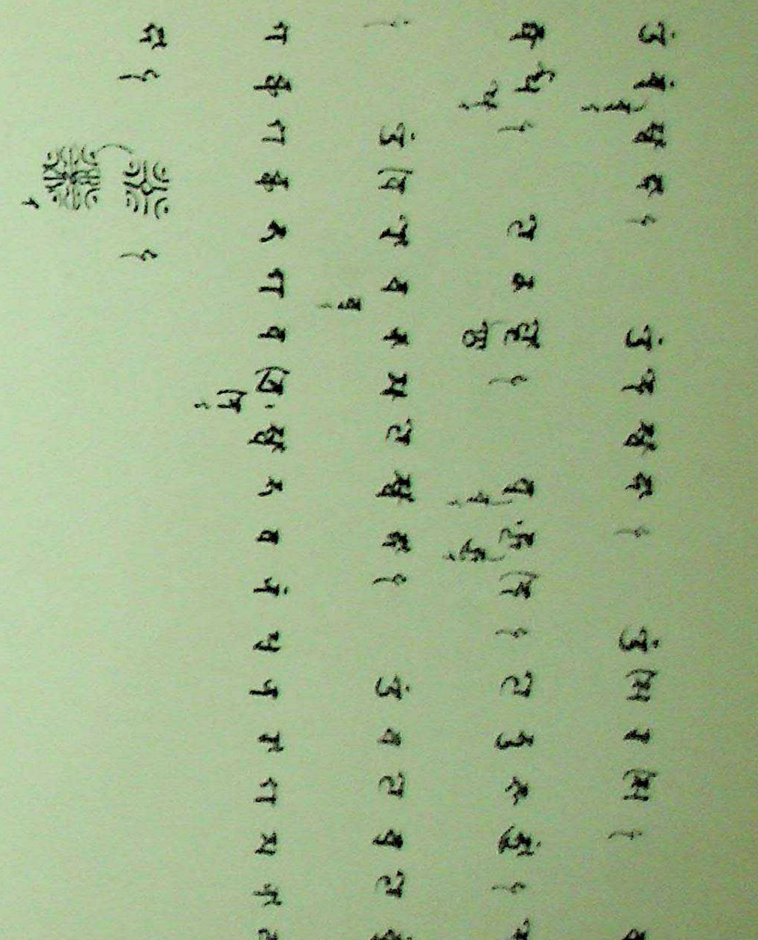
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]



天福元年十月廿二日於成多喜房書寫了　禪門
同年十一月一日相當先師御遠忌開題了
寫本云以隆海僧都本書了件本云大師御筆本令寫云々
寛元二年六月十六日以松橋本於西山法華寺書了金剛佛子頼一
正和五年丙辰八月廿一日於金剛三昧院以故上人御本書寫以本文
御本一交了
文保三年己未四月廿七日奉傳受之了
金剛佛子定恵四十六才
享保十四年九月十五日以金剛峯寺無量壽院本校異了　覺勝
安永二年癸巳五月於京西山善妙寺沙彌尼義文
受法主　大阿上位命而敬拜寫焉

梵學律梁卷第三十五
本論第一八三十六

大悲心

梵學津梁巻第三十五

本詮第一之三十六

八悲心真言

[illegible]

[illegible]

[illegible]

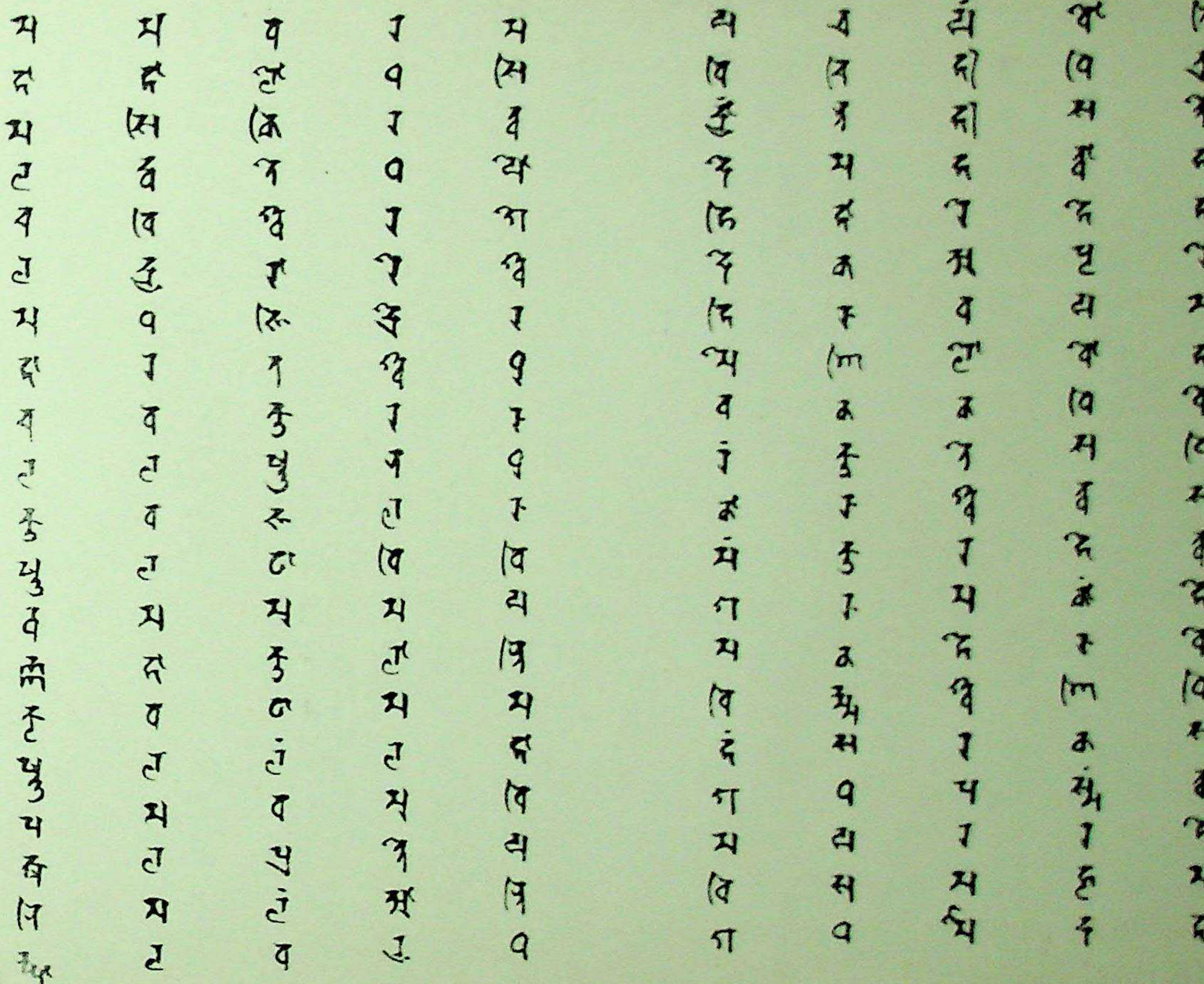
[illegible]

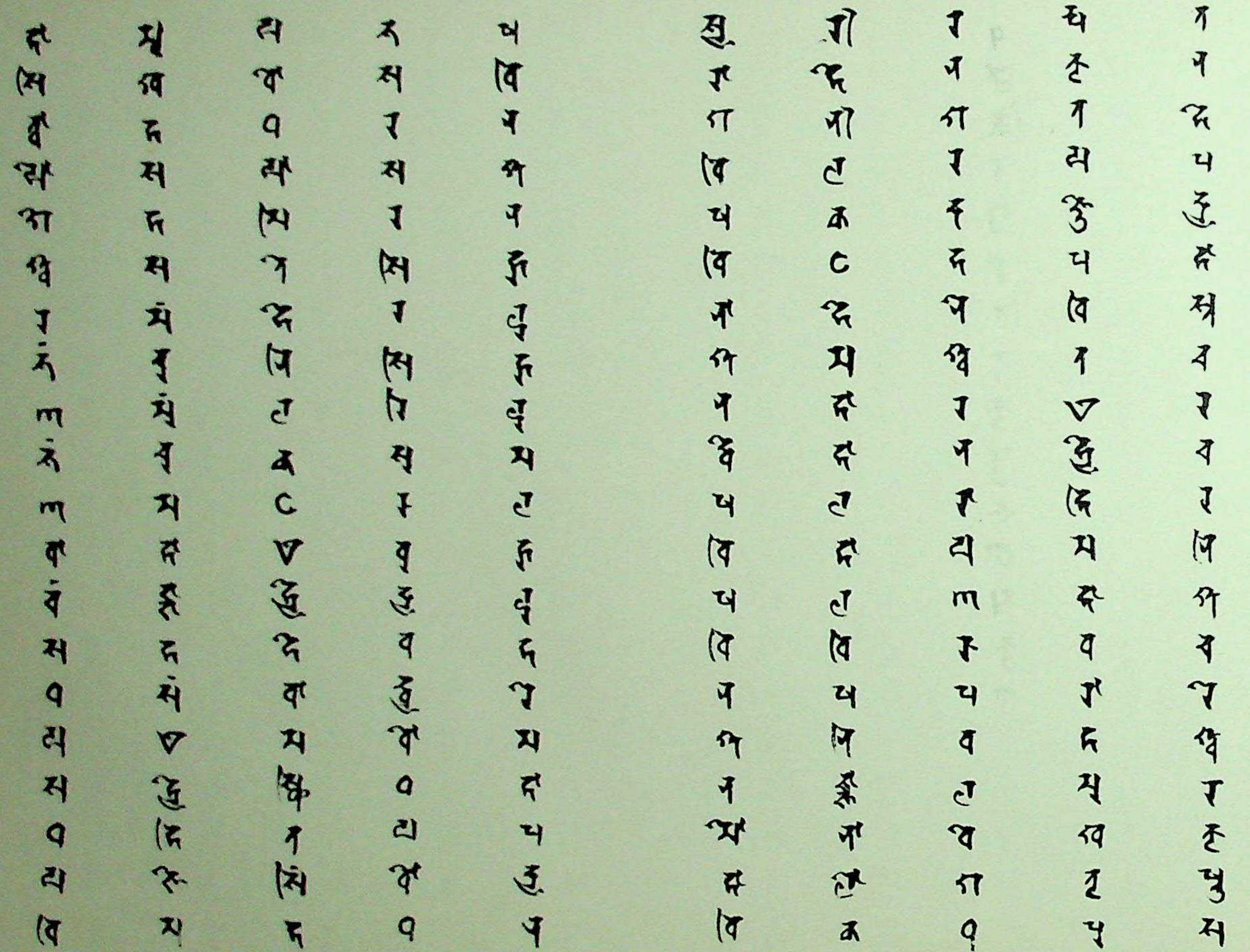
[illegible]

[illegible]

[illegible]

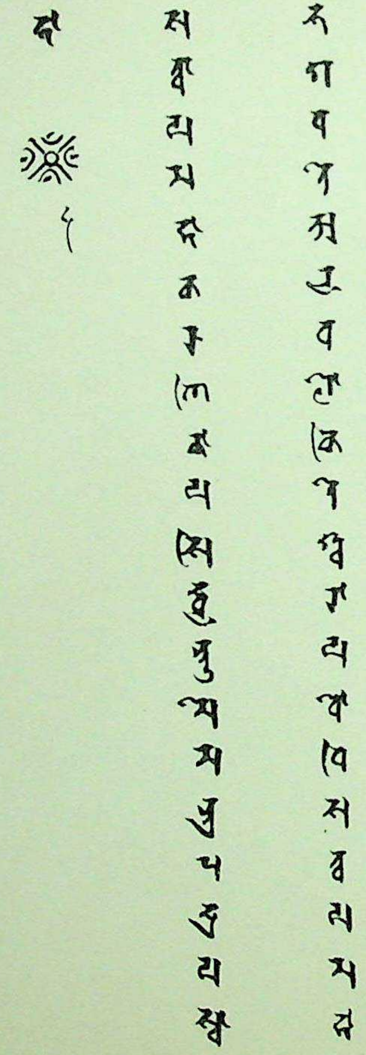
[illegible]





ཧཱུྃ་ཕ་ཊ་ཕ་ཊ་ཎི་ར་ག་ཝ་ནི་ཏེ་ཀྵ་ཊ་ཁ་ཏེ་ཀྵ་ཎི་ཊ་ཕ་ག
ཎི་ར་ར་ཀྵ་ཊ་ཁ་ཏེ་ཀྵ་ཊ་ཊ་ཕ་ག་ཎི་ཊ་ར་ར་ད་ཤ་ར་ཀྵ་ཊ
ཀ་མ་སེ་ར་ཤི་ཎི་བ་ཧཱུ་ར་ལ་ཧཿ་སྭཱ་ཧཱ་ཤ་ཧེ་ལ་སྭ་ཧཱ་མ་ཧ
ཤ་ཧཱུ་ལ་སྭཱ་ཧཱ་ཤ་ཧུ་ལ་ཀྵཾ་ཕྲ་ཊ་ལ་སྭཱ་ཧཱ་ཀྵཱི་ཏ་ཀ་ཛ་ལ་སྭཱ
ཧཱ་བ་ཊ་ཧཱ་མ་ཕ་ལ་སྭཱ་ཧཱ་མ་ཧཱ་མ་ཧ་མ་ཕེ་ལ་སྭཱ་ཧཱ་ཤ་ཧ

ཁ་ཧཱུྃ་བ་ཊ་ལ་སྭཱ་ཧཱ་པ་ཧཱུ་ཧ་སྭ་ལ་སྭཱ་ཧཱ་ཧེ་ཕུ་ས་ཕ་ཧེ་ར
ལ་ཧཱུྃ་པ་བཱི་ཊ་ལ་སྭཱ་ཧཱ་མ་ཧཱ་ཏ་ཧུ་ཙ་བ་ར་ལ་སྭཱ་ཧཱ་ར་ཧཱུྃ
ལ་སྭཱ་ཧཱ་ཤ་ག་ཤ་ཧུ་ཁ་ཛ་བ་ཊ་ལ་སྭཱ་ཧཱ་ཛ་མ་སྭཱ་ཧཱ
ཧེ་ཤ་སྐ་ར་ཧེ་ཕུ་ཀྵ་ར་ལ་སྭཱ་ཧཱ་ཧཱུ་པྲ་བ་ཕྲ་ཁ་ད་ས་ཀ་ལ
སྭཱ་ཧཱ་ཏེ་ཀ་ཤྲ་ར་ལ་སྭཱ་ཧཱ་མ་ཧེ་ཤ་ཧཱུ་ཤྲ་ཊ་ལ་སྭཱ་ཧཱ་ཛ་ཀཿ



天福元年七月十四日於成多喜房書寫了　秋門[illegible]
同年十一月一日開題了
安永二年癸巳五月於京西山善妙寺沙弥尼義文
受法主　大咊上位命而敬拜冩焉

梵学津梁巻第三十六

本詮 第一之三十七

一字頂輪王儀軌

梵學津梁卷第三十六

本詮第一之三十七

一字頂輪王儀軌

佛部心

蓮花部心

金剛部心

甲胄

佛眼

大海
𑖌𑖼 𑖪𑖰𑖦𑖩𑖺𑖟𑖠𑖰 𑖮𑖳𑖽

須彌山
𑖌𑖼 𑖀𑖓𑖩 𑖮𑖳𑖽

寶樓閣
𑖡𑖦𑖾 𑖭𑖨𑖿𑖪𑖝𑖞𑖯𑖐𑖝𑖸𑖥𑖿𑖧𑖾 𑖭𑖨𑖿𑖪𑖦𑖲𑖏𑖸𑖥𑖿𑖧𑖾 𑖭𑖨𑖿𑖪𑖞𑖯 𑖏𑖽 𑖄𑖟𑖿𑖐𑖝𑖸 𑖭𑖿𑖣𑖨𑖜 𑖂𑖦𑖽
𑖐𑖐𑖡𑖎𑖽 𑖭𑖿𑖪𑖯𑖮𑖯

佛頂輪王
𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖥𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖥𑖿𑖨𑖳𑖽

網樓頂台
[illegible]

[illegible]

[illegible]

墻界
[illegible]

車輅
𑖌𑖼 𑖝𑖲𑖨𑖲 𑖝𑖲𑖨𑖲 𑖮𑖳𑖽

迎車輅
𑖡𑖦𑖾 𑖭𑖿𑖝𑖿𑖨𑖰𑖧𑖠𑖿𑖪𑖰𑖎𑖯𑖡𑖯𑖽 𑖝𑖞𑖯𑖐𑖝𑖯𑖡𑖯𑖽 𑖌𑖼 𑖪𑖕𑖿𑖨𑖯𑖐𑖿𑖡𑖿𑖧𑖯𑖎𑖨𑖿𑖬𑖧

迎請

辦事佛頂

火院

閼伽

師子座

न मः स म न्त बु द्धा नां [illegible] ग न हं हं ह ह
ह ह स्वा हा

獻花
न मः स म न्त बु द्धा नां [illegible] हं हं
ह ह ह ह स्वा हा

燒香
न मः स म न्त बु द्धा नां [illegible] (9 歟) [illegible] हं हं ह ह

獻食
न मः स म न्त बु द्धा नां [illegible] हं हं ह ह ट
ह ह स्वा हा

燈明
न मः स म न्त बु द्धा नां [illegible] हं हं
ह ह ट स्वा हा

普供明印不動讃

遍照佛頂

白傘蓋

光聚

高佛頂

[illegible]

勝

[illegible]

摧碎佛

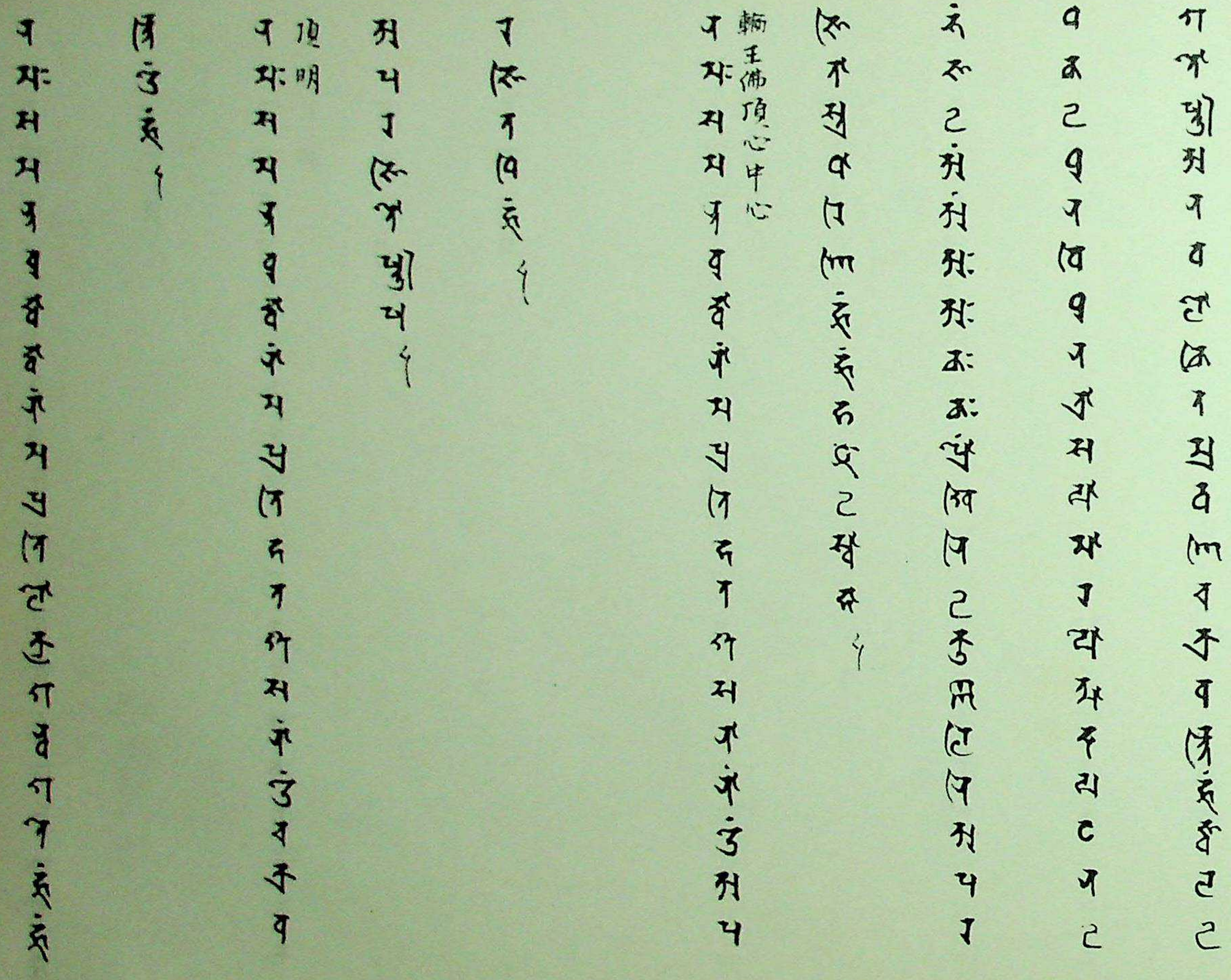
[illegible]

摧碎—

[illegible]

輪王佛頂心—

[illegible]


輪王佛頂心中心
頂明

𑖮𑖜 𑖮𑖜 𑖭𑖿𑖪𑖯𑖮𑖯 ।

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖀𑖭𑖝𑖺𑖓𑖢𑖥𑖁𑖝𑖨𑖯𑖽𑖮𑖽

𑖮𑖜 𑖮𑖜 𑖭𑖿𑖪𑖯𑖮𑖯 ।

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖀𑖐𑖿𑖨𑖯𑖝𑖐𑖝𑖤𑖢𑖨𑖯𑖽𑖮𑖽𑖮𑖜

𑖮𑖜 𑖭𑖿𑖪𑖯𑖮𑖯 ।

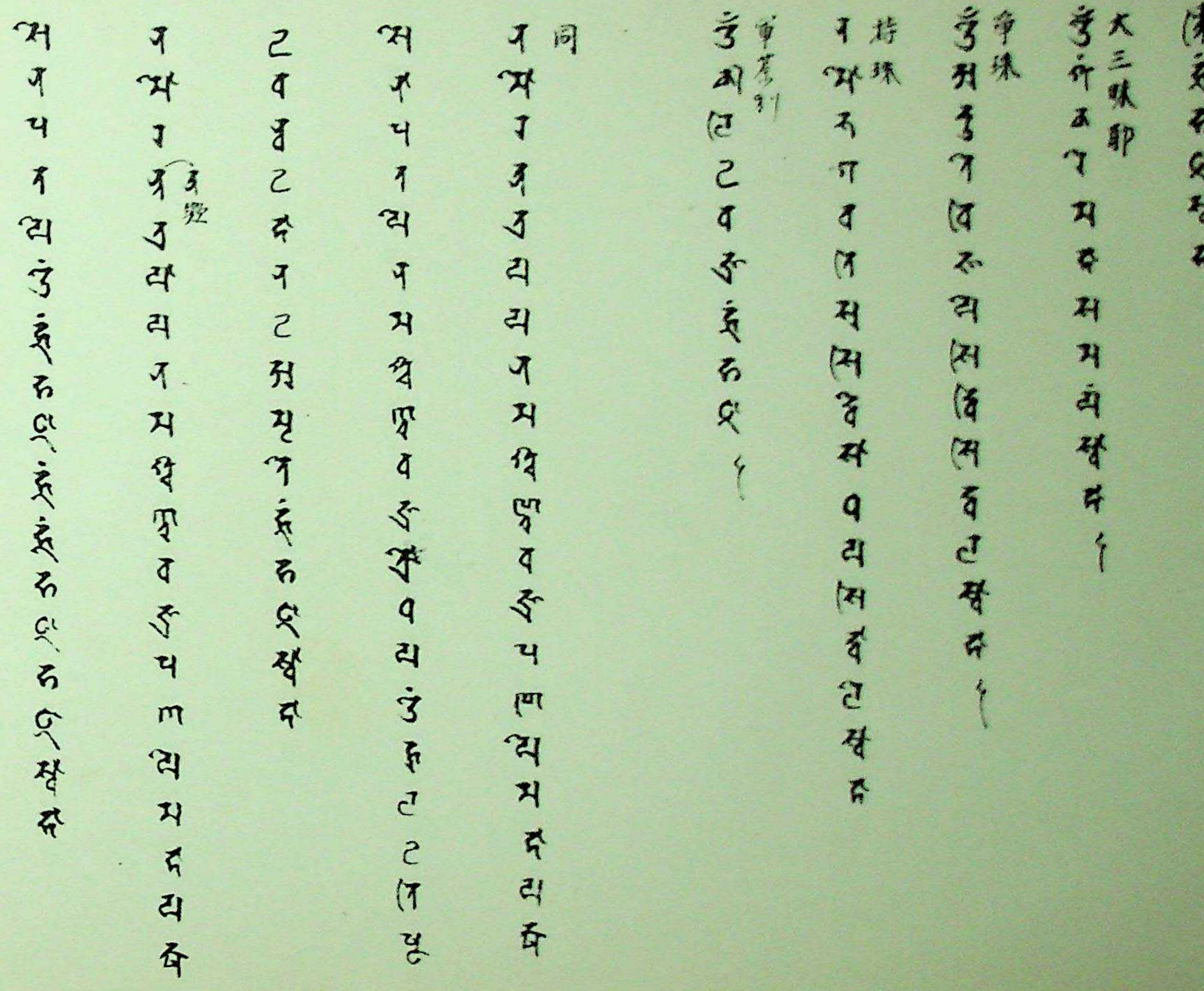
𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖀𑖭𑖝𑖐𑖢𑖨𑖿𑖪𑖨𑖯𑖽𑖮𑖽𑖮𑖜𑖔

𑖭𑖿𑖪𑖯𑖮𑖯 ।

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖀𑖭𑖝𑖝𑖾𑖨𑖪𑖝𑖨𑖯𑖽𑖮𑖽

𑖮𑖜𑖔 𑖭𑖿𑖪𑖯𑖮𑖯 ।

𑖡𑖦𑖾 𑖭𑖦𑖡𑖿𑖝𑖤𑖲𑖟𑖿𑖠𑖯𑖡𑖯𑖽 𑖀𑖐𑖭𑖤𑖝𑖁𑖭𑖝𑖝𑖭𑖝𑖭


大三昧耶
持珠
同

𑖡𑖦𑖺𑖨𑖝𑖿𑖡𑖝𑖿𑖨𑖧𑖯𑖧𑖡𑖦𑖾𑖫𑖿𑖓𑖜𑖿𑖚𑖪𑖕𑖿𑖨𑖢𑖯𑖜𑖧𑖸𑖦𑖮𑖯𑖧𑖎𑖿𑖬𑖭𑖸𑖡𑖯𑖢𑖝𑖧𑖸

𑖭𑖨𑖿𑖪 [illegible]

[illegible]

𑖢 [illegible] 𑖮𑖳𑖽𑖣𑖘𑖿𑖭𑖿𑖪𑖯𑖮𑖯

𑖡𑖦𑖾 [illegible]

𑖡 [illegible] 𑖮𑖳𑖽𑖮𑖳𑖽𑖣𑖘𑖿𑖣𑖘𑖿𑖭𑖿𑖪𑖯𑖮𑖯 ।

𑖡𑖦𑖾 [illegible]

𑖮𑖳𑖽 [illegible] ।

本云

御室御本之以遍知院根本御本書之云云

建久四年十月廿日於神護寺以理明房之闍梨之書之了

交合畢　高尾本

寛永元年甲申七月別日以梅尾本書寫焉了　小佛子淨光

享保九年甲辰季夏十一日以五智山之本寫之了

南紀護國寺沙門覺心

同十四年己酉六月三日以覺心師本寫之了

南山沙門入寺真源　享年卅一　法臘廿七

同年九月廿八日於高野山真別墅律藏院寫功了沙門覺勝

安永二年癸巳於京西山善妙寺沙彌尼義文

受法受　大咪上位命而敬拜寫焉